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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: I rejoice in the consciousness of life, love, health, and strength through Jesus Christ.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I rejoice in the consciousness of the one living substance as my inexhaustible supply and support.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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How Long Will the War Last?

BY CHARLES FILLMORE

AND FROM THE time that the continual *burnt-offering* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Daniel 12:11; A. S. V.)

"And from the Period when the Perpetual Sacrifice is taken away, and the DESOLATING BRUTE is set up, there will be One Thousand, two hundred, and ninety days." (Daniel 12:11; Ferrar Fenton's translation.)

"When, therefore, you shall see the desolating beast, foretold through the prophet Daniel, take up his position on holy ground . . . there shall then be wide-spread affliction, such as has not been known since the beginning of the world until now, no, nor will ever be known again. And if those times were not cut short, not a man would be saved; but for the sake of the chosen ones, those times will be cut short." (Comments by Jesus on Daniel's prophecy in Matt. 24:15, 21, 22; Ferrar Fenton's translation.)

Although prophecy has a place in the Christian religion Unity has given it scant recognition for the reason that it is so vague, as a rule, that it is not practical to point out its fulfillment in any event within the scope of history. However the prophecy of Daniel, quoted above, as to the "latter days" sets forth so clearly what is taking place today that we are tempted at least to call our readers' attention to it, leaving to them the question of its accuracy. Again Jesus, whom we consider the greatest of the prophets, indorses this prophecy of Daniel. Also Daniel gives a definite number of days, 1,290, as the "period" during which the final reign of the Gentiles shall last and culminate.

The prophecy by Daniel of a climax to the Gentile reign is found in several places in the Scriptures. In nearly every one of these prophecies the end of Gentile rule is climaxed by a great war.

This world-wide war is the sign of the end of the rule of the "beast" (animal nature in man) in world affairs. In the 13th chapter of Revelation it is written: "Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months."

Here the time of the supreme authority of the satanic forces is given as three and one-half years, the same as in the prophecy of Daniel.

This prophecy of the taking away of the *"burnt-offering"* and the setting-up of the "beast" seems to be literally fulfilled in the declarations of the nations that are now waging the war. Jesus taught emphatically that His crucifixion ("offering") was for our sake, and this idea is carried out in the Pauline epistles, in Hebrews, and in the whole trend of Christian doctrine. In Hebrews

we read, "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." A denial of the sacrifice of Jesus is a denial of Christianity, which the belligerent nations have declared; and they have set up the "beast" in man in its place.

According to Daniel and also Jesus, the many wars since the time of King Saul, when the Israelites changed from the rule of judges to the rule of kings, are incidents and evidences of the misrule of the Gentiles or intellectuals. According to prophecy the climax of this intellectual rule was to be a world-wide war called Armageddon. Bible prophets regarded as Gentile all rulers who did not recognize God as the source of their temporal authority and make the divine law operative in their administration.

Are there any national rulers in the world today who do recognize God and divine law in this sense or even seek to know the will of God in governing their people?

The most powerful governments of the world are ostensibly Christian. Their rulers now and then mention God in their edicts, and it is generally understood that they formally recognize the God of the Scriptures. However gauging these rulers by the principles that Jesus Christ required His representatives to demonstrate, we find that not a single one of them measures up. The world is ruled by those who believe in and exercise force instead of love. They are imposing and powerful, parading armies and fleets to terrify one another even in times of peace. Outwardly religious and cultured, beneath the surface they seethe with personal ambitions and national and commercial rivalry. Instead of expanding the spiritual souls of their people these nations are shriveling them into skeletons of greed and selfish-

ness. This is the rule of Satan, the "beast," and it will come to destruction through its own disintegrating forces.

It is unnecessary to refer to the often repeated observation of commentators from every walk of life that we are evidently at the end of our present world civilization, in which the controlling factor has been the dominion of the few over the many. In this attempt at civilization might has been used as the decisive force to prove right. It represents that period in man's development when he got lazy and when instead of thinking things through and arriving at a conclusion through good judgment he unloaded all decisions on the will and let that faculty fight his battles. This change in the minds of the people is clearly set forth in the 8th chapter of I Samuel. Samuel had been Israel's judge and they were a peaceful, happy people; but they saw the temporal successes of other nations that were ruled by kings and they went to Samuel and said, "Now make us a king to judge us like all the nations." "And Samuel prayed unto Jehovah."

And Jehovah told him that the people had not rejected him but Jehovah and that Samuel should let them have their way. However he recited to them the tribulations that would be put upon them under a king's rule.

"But the people refused to harken unto the voice of Samuel; and they said, Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles."

When a people surrender self-determination and logical judgment and give their personal and national affairs into the hands of a king or dictator they are on the way to tribulation. The Israelites ignored the wis-

dom and good judgment of Jehovah and came willingly under the rule of a long series of uninspired kings beginning with the erratic Saul.

In every age this tendency of the masses of the people to surrender their problems to kings and dictators is in evidence, and it always leads to national greed and egotism. The spiritual phase of man's consciousness is submerged, man is dominated by the animal, and he seeks to gain his ambitions by personal aggression and physical dominion. This state of mind is the prime cause of the present war.

Were the equitable principles of Christianity taught and made standard in the government and conduct of the world's peoples no war could possibly occur. But these principles have been repudiated, the greatest war of the ages is beginning its terrible havoc among the nations, and they cry, How long will it last?

Prophets of evil are neither popular nor exact. The human mind naturally rebels against disaster, which has a tendency to nullify their prophecies. It is like the old man who said he had lived a long time and seen a lot of trouble, most of which never came to pass!

However one who spiritually studies mind and its outworking in human affairs can make a fairly accurate estimate of how certain world-wide thought accumulations will climax and how long it will take to exhaust the accumulated energy.

The present European war is the climax of centuries of wars: it is the very Armageddon foretold in Scripture.

This is the conclusion of thoughtful people in many parts of the world. It is as if the Lord had inspired independent observers in many lands and they had concurred in their observations without conference or communication of any kind.

President Roosevelt in a speech delivered in Chicago on October 5, 1937, on World Peace, paraphrasing a recent author, in part said: "Perhaps we foresee a time when man, exultant in the technique of homicide, will rage so hotly over the world, that every precious thing will be in danger. Every book and harmony, every treasure garnered through two millenniums, the small, the delicate, the defenseless—all will be lost, or wrecked or utterly destroyed.

"If those things come to pass in other parts of the world, let no one imagine that America will escape; that it may expect mercy: that this western hemisphere will not be attacked, and that it will continue tranquilly and peacefully to carry on the ethics and art of civilization.

"If those days come, there will be no safety by arms, no help from authority, no answer in science. The storm will rage till every flower of culture is trampled and all human beings are leveled in chaos.

"If civilization is to survive, the principles of the Prince of Peace must be restored."

These discerners of the times see in the aggressive and uncompromising minds of the world's leaders a determination to win this war or be destroyed. This means war to the bitter end, whatever that end may be.

Those who believe that God has moved in all ages in the world's affairs point to Bible prophecy being fulfilled in this war. They tell us that Daniel prophesied the end and that Jesus Christ bore corroborative testimony to this as the sign of the end of the rule of the Gentiles and of His second coming.

In the last chapter of the Book of Daniel the prophet relates some startling visions he had of what would come to pass at the end, "a time of trouble such as never

was," ending with the prophecy that the time of great tribulation would last 1,290 days. When Jesus commented on this (Matt. 24:22) He said:

"And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened."

Here is an answer to those who see the destruction of European civilization if the beastly fury of the war continues unchecked. For the sake of those who believe in God and His rule in the earth there will be an intervention of some kind that will arrest the carnage. It may be that the Americas will combine in a proclamation that they will intervene if peace is not established in a certain time. Such a move would undoubtedly shorten the days.

The reference to the "continual *burnt-offering*" and "the abomination . . . set up" has always puzzled Bible interpreters because an event was prophesied that did not occur until September, 1939, the beginning of the present European war. At that time nations that had always been considered Christian let it be known that they would henceforth worship their ancestral gods. They virtually repudiated Christian rules of conduct among men and nations.

Up to that time war had had its ethics. Women and children had been spared, and certain other restrictions on warfare had been mutually agreed upon. But now these were declared to be evidences of weakness that should have no part in this war.

The "DESOLATING BRUTE" is in the saddle; his ruthlessness was given unrestrained freedom as he cried, " 'Havoc,' and let slip the dogs of war."

Everything points to this war as being the fulfillment of Daniel's prophecy and indicates that the period

beginning with September, 1939, will last until the spring of 1943: three and one-half years, according to Daniel—unless the days are "shortened," as suggested by Jesus.

After mentioning 1,290 days as the duration of "the time of the end" Daniel also says,

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

This would indicate that the closing of the time of the end will not be a definite point when all warring nations will lay down their arms, but that for months they will be coming to the end of their resources until the last one is exhausted.

Everything indicates that it will be a war of exhaustion. None of the warring nations will be left at the conclusion to declare that it is the victor. The end will be exhaustion, starvation, bankruptcy, chaos, for all the nations of the earth.

This will be the end of Gentile rule.

Then will follow a period of revolution, and final rehabilitation, with the principles of Christianity as the keynote of the United State of the World: the second coming of Jesus Christ.

Both Daniel and Jesus concur in assuring the faithful that they will be saved.

The promise to Daniel is that he shall have personal part in this day of tribulation and resurrection, and the prophetic chapter ends (Ferrar Fenton's translation):

"But, you, go until the Period:—for you shall rest, and stand in your place, at the end of the times."

PAUL SAID: *If it be possible, as much as in you lieth, be at peace with all men*

Faith Working by Love

BY JESSE DAVID ROBERTS

ARCHIMEDES, the famous Greek philosopher and mathematician, was so enthusiastic about the principle of the lever that with a place to stand, a suitable fulcrum, and a lever long enough, he said, he could lift the earth. His assertion was doubtless correct, but the place to stand somewhere out in space, the long lever, and the solid fulcrum for it to rest on were not to be had. Furthermore even if the ancient sage had succeeded in moving the earth a bit, he would have accomplished nothing except to prove the great possibilities of a useful mechanical principle.

But the world of men needs to be lifted into life, liberty, and fellowship with God. It is the privilege of the children of God to work with Him in the sublime task of uplifting the people of all nations. There is moreover a more excellent way to lift them than that which Archimedes employed; and happily there is a place to stand, there is a lever of sufficient length, and a perfect fulcrum on which the lever operates.

Briefly stated, faith is our lever, and its usefulness is so great that Jesus said: "All things are possible to him that believeth." "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father." The eternal truth, the word of God, is our standing place. It is the sure foundation, "the Rock of Ages," about which songs have been written: "Standing on the promises of God" and "How firm a foundation." Divine love is the fulcrum or base on

which faith rests; and as God is love, omnipotence works with those who believe. The purpose of this article is to speak more specifically about the principle of "faith which worketh by love."

Although a man has a good lever and a place to stand, to accomplish the most he must know how to use the lever and the fulcrum to the greatest advantage. As a lad I often saw my father use a lever to roll heavy logs and to pry huge rocks out of the earth. He always chose a strong lever for such work, and a fulcrum that would not easily crush. I noticed also that when the fulcrum was placed under the lever very close to the object to be moved, Father's efforts were most effective. A properly adjusted fulcrum seemed to make heavy work surprisingly light.

It was along similar lines that Archimedes developed and adapted the principle of the lever until he was able to do much more with it than other men had done. Applying the principle with ropes and pulleys, it is said, he overturned the ships of an enemy; and in Egypt he used the idea in another form to bring water from the Nile for irrigating purposes. It is the same with faith. Many people know something about faith, and exercise it in a limited manner, while others, strong in faith, have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." Let us see if we can find the secret of great faith, so that we may work "the works of God" in lifting humanity into its rightful heritage.

In writing to the Galatians Paul gives us the key in the five words "faith which worketh by love." Here then is the principle on which true Christian faith oper-

ates. It works by love. Illustrations of this truth lie all about us but most convincingly in the Bible.

First of all, we have the supreme declaration of Jesus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Believing is possible because God is so loving. This makes us turn our steps toward our Father's house. As you remember from the story, it was when the prodigal son "came to himself" and said, "How many hired servants of my father's have bread enough and to spare," that he also said, "I will arise and go to my father." It was the loving-kindness of the father, who even gave hired servants more food than they needed, that turned wayward steps back home. The more fully we comprehend the love of God toward us the more we shall love Him and the closer to Him will be our walk of faith.

According to this rule, as we perceive the love of God going forth to others our faith can take hold and work with God in drawing them to Him. Whenever we pray to the Father in behalf of individuals or whole nations of men, it enables us to pray the prayer of faith for them if we keep in mind the attitude of the Father toward all His children. He loves them now just as much as He did when He sent His Son to bear the cross for them. He is longing for them to come back. He is pleased to know that we are laboring with Him to draw them back to Him. We can be sure that He will equip us with all that we need as we go forth to seek and save them. His Spirit is already drawing them and will move more effectively upon them as our desire and faith co-operate with the all-powerful, all-loving One.

A man of vast wealth tells of once asking his father for a million dollars to buy a rare collection of beauti-

ful Chinese porcelain. At first his father hesitated, as though the request were unreasonable, but when it was explained that the collection would be of educational value to future generations a check was made out at once. Jesus said, "how much more shall your Father who is in heaven give good things to them that ask him."

"Faith . . . worketh by love" not only when God loves men but also when we love as God loves. It is easy to pray for those we love, and it is natural that we should have faith for them. It is the way a good mother prays and believes for her children. So when our heart goes out toward the other races of the human family and we know that our Father cares for them much more than we do, faith becomes mighty in their behalf. In Browning's "Saul" the poet interprets the compassion of David for the afflicted king in the words:

I believe it! 'Tis thou, God, that givest, 'tis I who receive:
In the first is the last, in thy will is my power to believe. . . .
As thy love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being Beloved! . . .
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!

Yes, it is in realizing through love in our own heart the greater loving will of God that we have power to believe. A promising young minister, perplexed by the faults he saw in some of his church members, called on a celebrated clergyman for advise and received it in the sentence "If you would help them, you must learn to love them." That is the way Jesus carried on His matchless work among men. He loved us and gave Himself for us that we might have life abundantly.

And "Faith . . . worketh by love" whenever we have

special needs to bring before God. Do we desire aid for someone in sickness or distress? The sisters of Lazarus have given us a form of prayer in the 11th chapter of John: "Lord, behold, he whom thou lovest is sick." They had confidence that this message would bring their marvelous friend to them, and it did bring Him in a way that displayed the glory of God beyond the power of their expectations. It is written, "Jesus loved Martha, and her sister, and Lazarus"; and the Jews sensed the depth of this love as Jesus wept at the grave of Lazarus. They said, "Behold how he loved him!" It was a great miracle because it was great love, with faith based on that love. Mary said, "Even now I know that, whatsoever thou shalt ask of God, God will give thee. . . . And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me."

It was once thought that God has special love for a chosen people; and it may be that He has chosen the different races for the distinct contributions that they may make to each other; but it was Jesus who said, "God so loved the world," and Paul declared, "God is no respecter of persons." Therefore we can add to the list of those infolded in Jesus' love, to the names of Martha and Mary and Lazarus, all the names we know, all those we can find in the many telephone directories, all those on the voting lists, all those recorded in the census books, and still be sure that He who marks the sparrow's fall cares not only for these but also for the unnumbered multitudes in all lands. And we can go further and say, "Behold how he loves them." In this assurance we are enabled to exercise a lively faith as we

include the whole human race in our prayers, asking our Father that His kingdom may come; that His will may be done on earth as in heaven; and that each individual need may be supplied with daily bread.

There are many stories in the New Testament that show how "faith . . . worketh by love." One of them is about the centurion of whom Jesus said, "I have not found so great faith, no, not in Israel." Such faith on the part of a Roman gentile was not an accident, but sprang out of a loving heart. The servant for whom the centurion asked healing was "dear unto him." And the elders of the Jews said of the centurion, "He loveth our nation, and himself built us our synagogue." This man of authority not only loved his servant or slave but also a people who were in subjection to his own. In other words, he had that charity which Paul said "believeth all things." He even believed that Jesus could speak a word and heal the sick. Another instance is that of a woman who "brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment." As Jesus explained to Simon in whose house this incident occurred, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much." And turning to the woman, Jesus said, "Thy faith hath saved thee; go in peace." Faith had worked by love and a soul been made free and happy.

Again, down in Joppa there was a woman who loved everybody so much that she wore herself out working for them, and when Peter came to the upper chamber where they had laid her down to rest, "all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with

them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. And it became known throughout all Joppa: and many believed on the Lord." In an atmosphere of united love faith thus wrought and triumphed over death.

Now that we see what a powerful lever faith working by love can be and since we comprehend with the centurion that the lever is long enough to reach and influence people anywhere in the world, there are two things we should keep in mind. One is that the nearer we place our fulcrum of love to the people we would help, realizing and visualizing the presence of God as being with them as well as with us, the more easily and quickly will God's kingdom come to them. The other point is that while one person full of the Holy Spirit and faith can perform miracles, more wonderful things can be done when two or three are agreed together. It was when the one hundred and twenty believers were "all together in one place" on the day of Pentecost that they were endued with "power from on high"; and it was subsequently, as they remained in loving fellowship and in the unity of the Spirit, that many signs and wonders were performed by them.

At the present time, therefore, taking our stand on "the everlasting gospel," resting our lever of faith on the infinite love of God, and all working together in unity, we may triumphantly shout with the Psalmist, "Jehovah reigneth; let the earth rejoice." And all humanity shall be lifted up into the living presence of the loving God.

It Hath Been Said

BY STELLA TEMPLEMAN

THOSE WHO acknowledge Jesus Christ as their leader and sincerely wish to make His way of life their own may sometimes hesitate as to the best way to begin. One good way is familiarizing themselves with the law and the prophets, as He did, and using the knowledge of both in practical ways, as He used it. The quotations that Jesus made, as they have come down to us in the Gospels, show how thorough was His knowledge of the Jewish scriptures. They show too that He used judgment of a high order, divine judgment in fact, in choosing constructive passages for interpretation. Where they were not constructive in themselves His understanding of divine law led Him to draw a constructive lesson from them. Our understanding cannot fail in turn to be deepened by the cultivation of a better acquaintance with His source material.

Take, for example, the temptation in the wilderness. Hungry after forty days and nights of fasting, Jesus was tempted to turn stones into bread. The long period of fasting had clarified His inner vision so that He realized the tremendous power that He could wield through using His understanding of spiritual law. Hunger, one of man's strongest instincts, strongly incited Him to use spiritual power to satisfy His material needs. Jesus resisted the temptation with the words "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

This verse is adapted from Deuteronomy 8, a chap-

ter of thirty verses that begins by urging the Children of Israel to keep the commandments and reminds them of the trials they underwent in the wilderness for forty years, the avowed purpose of which had been to humble them and prove whether they would keep His commandments or not. The blessings to be showered upon them in the Promised Land are enumerated and they are warned against forgetting Jehovah when these blessings are at last realized.

This chapter had an application to the problem that confronted Him in the temptation. Jesus however did not quote the verses recounting the temptation that the Children of Israel had to meet in the wilderness. He chose instead the one key verse on which the rest of the chapter rests. The purpose of the temptation in the wilderness, whether of an entire people or of an individual, was to bring order out of chaos through the realization of the inner meaning of life and the knowledge of God as its foundation.

Every true idea that dawns on the mind as an aid in understanding life is a word out of the mouth of God. Jesus used "word" instead of "thing" in order to show the nature of God as Divine Mind. Man lives not by bread alone but by the substance of Truth.

The next passage quoted by Jesus, "Thou shalt not make trial of the Lord thy God" or "Ye shall not tempt Jehovah your God," as it appears in the 6th chapter of Deuteronomy, was selected by Jesus out of twenty-five verses that contained among other notable things what on another occasion He described as "the great and first commandment." We express the same thought when we speak of tempting Providence. When we disregard the divine law at the same time that we declare ourselves under its protection, we tempt Prov-

idence. To "take long chances" is to tempt God no matter what affirmation we may make by way of protecting ourselves from the effects of our folly.

The sentence "Thou shalt worship the Lord thy God, and him only shalt thou serve" is a free rendering of Deuteronomy 6:13, which in the Authorized Version reads, "Thou shalt fear Jehovah thy God; and him shalt thou serve, and shalt swear by his name." The revised wording is a decided improvement upon this. Jesus habitually adapted the verses that He quoted to suit the needs of the occasion. That every word of Scripture is divinely inspired and therefore is not to be altered under any circumstances evidently did not occur to Him. He gave the gist rather than the exact wording of the passages that He quoted. We too should get the meaning of any words that we use and make our own, rather than try to adapt ourselves to words that we do not altogether understand or that do not clearly illustrate the thought we are trying to convey.

An example of the constructive use of the Scriptures by Jesus is found in the 5th chapter of Matthew, verses 21 and 22: "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you . . . " The sixth commandment is merely, "Thou shalt not kill." Moffatt states that the second and third clauses of verse 22 seem to be "a rabbinic comment upon the closing words of verse 21." The transposition of the judgment clause in Moffatt's version gives new significance to this passage. Judgment is incurred not only for murder but for anger and unkind words. We pay for every departure from the law of love no matter how slight.

The rest of the 5th chapter of Matthew is filled

with the revisions of the Mosaic law made by Jesus. Some of His highest teaching is found under the form "Ye have heard that it was said . . . but I say unto you." The law of the Christ Spirit displaces that of the natural man. "Moses for your hardness of heart suffered you . . ." We too may revise old injustice or inequity in the light of newly gained understanding and broader charity. In this case we quote not to follow but to improve and supersede.

The usual reason for quoting is to confirm one's own thought or illustrate it. An outstanding example of the use of this method by Jesus is His quotation in proof of His teaching that man is of right divine: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God?" The Jews' misjudgment of Jesus, which called forth this quotation, recalled to His mind the 82d Psalm in which the natural man's judgment is contrasted with divine judgment, which man should of right exercise. Jesus made the constructive thought of the Psalm quite clear.

The most important lesson to be learned from the Scriptures is the nature and reality of the Christ. On the road to Emmaus following His resurrection Jesus Christ, "beginning from Moses and from all the prophets . . . interpreted to them in all the scriptures the things concerning himself." The inspiration that the disciples felt at this exposition of Truth by the risen Christ is indicated in the verse "And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened

to us the scriptures?" Our hearts too are filled with joy and hope as we read the story of the care that the risen Christ Jesus took to prove the Truth by buttressing His teaching with the statements of Scripture.

How thoroughly imbued with knowledge of the Scriptures Jesus was is evident from His words on the cross. When He said, "I thirst," it was that the verse "In my thirst they gave me vinegar to drink" (Psalms 69:21) might be fulfilled. His cry "My God, my God, why hast thou forsaken me?" is the opening verse of Psalm 22, from which His detractors also quoted

"Let him deliver him,

Let him rescue him, seeing he delighteth in him."

His final words, "Father, into thy hands I commend my spirit," are from Psalms 31:5.

Jesus lived with the great thoughts of the prophets and psalmists, and they were so thoroughly His own that His life expressed them. When we in our turn meditate on these high thoughts until we live with them, our expression will more nearly approximate His.

HEALING THOUGHT

Spirit life quickens mind and body, and I am whole.

PROSPERITY THOUGHT

Spirit substance fills my mind and floods my affairs.

(Use from July 20 to August 19)

Health Is Yours

BY ELEANOR HUNTER

THERE IS NO PHASE of life where the power of Truth should be more apparent than in that of bodily health, nor any in which our failure to know Truth creates more painful results.

But because negative results here are so tragically tangible many people who are inclined to accept the power of Truth in other fields think it cannot work here. They will say: "But words cannot change a physical condition," or "Keeping an optimistic outlook is of course a good thing for one's nerves, but I don't see how it can affect an organic defect," or "Faith is all very well, but a growth has to be cut out."

Yet anger does affect physical reactions; thoughts of tenseness restrict digestive action; and prolonged resentment creates permanent changes in the features of the face. If these things are so obviously effective externally, who can say how much effect they and similar thoughts and emotions may have upon our delicate vital organs and inner activity?

And as far as nerves are concerned, are they not actually as physical as heart or lungs? If an attitude of mind can affect them, it must be evident that mind does have a physical influence.

True, many illnesses seem to be too serious to be so caused, but if we look back upon our evidence as to how effective a state of consciousness can be we shall see how it could produce them.

Remember the false armistice rumors in 1918, how by a change of consciousness of the whole world the

condition of the whole world was changed almost instantaneously. And in that case what the world was believing was not "true"; it didn't exist. No armistice had been signed. But because the world believed it the activity of hundreds of millions of persons was changed, and the life of thousands was prolonged.

The fact that the results were not permanent has nothing to do with the truth of the law. The results were evident as long as the people believed in them! When people changed "what they knew," changed their thoughts back again to the sorrow and hopelessness of war, they suffered what they "knew" and again proved the law.

When you consider for how many centuries mankind, because of its ignorance of the Truth of life, has been "knowing" sickness and the painful experience of physical ills, it is not surprising that man has got these serious wrong answers, which moreover have had time to make a deep impression upon his consciousness. And being aware of physical ills, living within the tiny circle of a restricted belief in health, "knowing" sickness, man has continued to experience it.

Indeed in no phase of life is the power of faith more evident than in the world of medicine itself. Consider:

Physicians make it a practice not to allow the patient and seldom even the patient's relatives to know how serious his illness is. They know the power of fear (which is faith in the wrong thing) and the power of confidence (or faith in the possibility of getting well).

Each physician uses his own method, and he has great faith in it and gets remarkable results with it. Another physician fails when he uses it because he does not believe in it.

You yourself get better results with the physician in

whom you have faith than with the one in whom you do not, even though the second may have a higher standing in the medical profession.

Many people have a pet remedy that they use for almost any kind of ill, and they get results with it. Other persons, having no faith in that remedy, get no results with it at all.

At the time of an epidemic the doctors are the ones who are constantly exposed to the virulent germs, but the doctors seldom if ever catch the disease. Why? They "know" the germs are deadly—at least that is what they are taught and what they believe—but they know that *they* will not get it. The germs may be deadly for others, but because the doctor knows he *can't* get sick—it is his responsibility to keep well—he makes an immunity for himself by his unconscious rejection of the disease as far as he is concerned.

In the same way the mother of a large household frequently has the whole family sick on her hands, and she herself will do three person's work, "wearing herself out," but she does not get sick. She says, "I can't afford to get sick"; and with her own complete rejection of the possibility of getting sick she immunizes herself, though at the same time, in her loving solicitude for her dear ones, she fastens the illness all the more securely upon them.

All this is evidence of the power of "knowing" and an illustration of the fact that people do get what they "know." The sad part of it is that they do not realize how potent is their ordinary daily attitude toward life and that their beliefs about health are beliefs about life.

The people who believe that they are not very strong, who believe that they are subject to colds, who believe that their digestive system is delicate are actually be-

lieving that their "stuff of life" is weak, unhealthy, or delicate, are they not? They may not realize that that is what they are believing about their divine substance, but nevertheless it is.

And believing that, they act accordingly. They restrict their use of energy as if using up a supply today would leave them without any tomorrow. They take every precaution against colds, even denying themselves many activities and much freedom. They are extremely careful of what they eat, refusing excellent and wholesome food because they believe they can not digest it.

All this is negative. Do you see how they subtract from their experience of life by these actions, how they are actually "unliving" life? And what happens? Even in spite of all these precautions they are the very ones who suffer from fatigue, colds, and indigestion!

The law works. They get what they "know."

On the other hand, the persons who have such a blithe, serene assurance of their perfect health that they hardly think of it at all consciously are actually believing that their substance of life is substantial and strong and good, are they not?

These people also act on what they believe. They work and play with tremendous energy, and instead of depleting their energy they develop more of it. They are so free from fear of colds that they greet the rain with shining faces, they love the wind in their hair, they dress as they please. And they develop greater strength and health. They eat fearlessly the good food put before them, enjoy their dinners with laughter and talk, and sleep soundly all night. These persons are living life and living it continuously in progressively richer degree.

You may feel that these illustrations are too trivial to apply to serious illnesses, but I have used them to

show how people do have a certain consciousness about their "stuff of life" whether they realize it or not and how what they believe about it does have an effect upon their physical well-being. There are so many people who suffer miserably from physical weakness, susceptibility to colds, and indigestion that even these comparatively trivial illnesses assume large proportions, and preventing them would be an important contribution to health as a whole.

Furthermore a serious illness is usually the outworking of an accumulated consciousness of the possibility of illness. Therefore if we control our daily attitude toward this important phase of life, we not only save ourselves these trivial inconveniences but we build up both a stronger body and a stronger "plus" consciousness, which in turn makes us continually more immune to this crystallized false belief of mankind's.

While we are still on this subject of building up a general better health there is another point we must cover.

People who are sickly accept ill-health. I know they will stoutly deny it. They will say indignantly: "I certainly do not want ill-health. It is all very well for you to talk, because you do not know what it is to be sick, but I am not like that. I am not strong, and I do have to take precautions."

If you point out to them how much better they are looking or how long it has been since the last attack, they will say, "Yes, but"—and give a renewed account of their weaknesses.

Do you see how they are repudiating the possibility of bodily well-being and accepting their condition of ill-health?

They may take dozens of different medicines and

religiously deny themselves good times so that they may get enough sleep. They fight and struggle against ill-health, but they accept it. Their faces are turned toward the goal of ill-health. They look in that direction and have their back turned upon the opposite goal of good health. And as they are continually moving they naturally move in the direction toward which they are facing.

Such people require a radical about-face in their consciousness if they are to manifest good health.

They must recognize how un-Godlike, unreasonable, and even unnatural it is for them to be ailing. They must repudiate their acceptance of ill-health. They must turn their faces in the direction of good health, recognize the possibility of it for them, recognize each tiny evidence of increasing strength, and rejoice in their progress in that direction. It would be a great help if they would make a daily practice of saying the Coué affirmation "Every day, in every way, I am growing better and better" and *mean* it, really notice their progress and expand with satisfaction in it. That is moving in the direction of health, and eventually it will have its effect in the body.

Now let us see how our principles apply to the serious illness, how drastically we are permitting our state of consciousness to facilitate and solidify our acceptance of the false conceptions, and how unreasonable we are in so doing.

One person will say, "But my lungs *are* diseased; the X ray shows them to be so."

Even though it does, is that any reason why they must still be diseased tomorrow? If you must so definitely believe in the condition of any particular day as being permanent, it is a great pity that some time in the past, when you were perfectly, exuberantly healthy, you

did not have an X ray taken of your body and then say, "See, I am perfect; the X ray shows me to be so."

But would you have clung to that idea with the same persistence with which you now cling to your idea of the present condition?

You say: "Well, I suppose not. But my condition has changed since then."

That is exactly the idea. Our experience of life does change. That is why it is unreasonable to permit our consciousness to establish and solidify some evil condition and make it permanent.

Just as it has changed from good to bad it can again change from bad to good, and with much more justification. We produced the bad result by our imperfect use of our substance of life, by the falsities we "knew" about the Truth of our being, and the way we accordingly acted.

In the beginning of this chapter we said, "There is no phase of living where the power of Truth should be more apparent than in that of bodily health." Let's turn to that evidence and see.

What is this body of ours?

It is a creation of God's. No human being who ever lived could create one single cell of matter. Yet we have this marvelous, complicated, intricate organism given to us by God.

God created ever tiny cell of it. God not only created it when we were born; God has been continually creating it every minute we have lived. Continually God gives it new substance, which is being formed into new cells. Why can we not see this, believe it, and expect this new substance to restore our broken-down or diseased tissue?

Who designed it? Consider the exquisiteness of the

human body, the fine dovetailing of its various organs, the interplaying functions of blood, muscle, and bone, of the lungs, heart, and digestive system, of the nervous system, glands, and brain. What marvelous design! None but an infinite power could have created it, and this infinite power must have designed it to be perfect. Such an infinite power can also direct new substance and co-ordinate our organs so as to correct any adverse condition.

Consider the action in it, the ceaseless day-and-night beating of the heart, the flow of the blood, the assimilation of food. Consider the action of moving your finger, of lifting your eyes and seeing, of opening your lips and speaking.

Not any of this could you do of your own accord. Only the mighty forces of life operating through you enable you to do it. If these forces are capable of enabling you to do any of these things, are they not capable of enabling you to do them perfectly? It is not you who do it. Then it is not you who must effect a cure. Nor will all your striving or straining effect it. But if you will recognize the greatness and the might of the powers moving in you, you can let go and let them move to the greater degree necessary for the complete well-being of any organ and of your entire body.

Do you see how obvious is the truth about your physical life?

Do you see how mighty, how good, how substantial, how ceaselessly renewing are all the attributes of your own individual physical health?

Do you see how irresistibly you are united with the mighty resources of the universe?

Do you see how you have been denying and falsifying this truth in every conception you have about your

own weakness or about any distortion of your physical perfection?

Do you see how your restriction of these powers has kept you confined within the tiny circle that you have believed to be the boundary of your health?

Do you see how lawful and reasonable have been the miracles; how the sublime faith of Jesus Christ and of every person who has produced a miracle since His time has achieved it by opening men's eyes to the Truth of their being. Seeing the Truth, they have been able to utilize and enjoy the irresistibly perfect functioning of the mighty forces of life.

They have not brought about any magical result. They have simply torn up the fences of their little circles, opened their consciousness to the largeness, power, and perfection of life. The mighty forces of life have then swept into the finite form of their body bringing about the perfection, the substance, the action, and the order already existing for them in all fullness in the invisible stuff of life.

Nothing is impossible to these forces. The power that was able to create you in the beginning and that has continuously sustained and "grown" you from infancy to your present state is certainly capable of strengthening any weakness, filling in any lack, removing any distorted growths.

That is the Truth about your physical being.

Dwell on it. Let its grandeur and power fill you until you are as unshakably sure of it as Jesus was when He cleansed the leper, restored sight to the blind, and called forth Lazarus.

When you get this realization of your health, you will know it is done, this minute, even before any evident change has taken place. You will be flooded with

a joyous, exultant gratitude. You will want to shout your thanks.

Then do just that. Give your thanks wholeheartedly and without reservations. Let yourself swell with this glorious, expanding, inflowing feeling. Cry, "I thank Thee, Father, that Thou hast heard my prayer, and I know that Thou hearest me always."

Then remain steadfast. Do not let your consciousness be switched around like a weather vane; for you will always get what you "know," and your consciousness is the controlling valve. Keep faced in the direction of health, and do not let yourself look in the other direction. You will surely move in the direction you face.

Now, remember the corollary of knowing, the fact that you must act.

You will act anyway. We are always acting in one way or another. We cannot stop it.

The question is how you are going to act. Are you going to act as you have been doing, on the belief that you are sick?

Are you going to be hesitant about your health? Are you going to be fearful as to taking positive steps? Or are you going to act well?

If you honestly believe that you are wholly, completely, gloriously well, you can act as you would act if you had never been sick. You can get up out of bed. You can eat good substantial food. You can go to your office if need be.

But again I must reiterate, do not do this just as an extravagant gesture, thinking, "Well, I'll do it if that is what I must do, but I'll probably be flat on my back tomorrow."

Life has within it everything necessary for a complete and instantaneous cure. But if you do not whole-

heartedly believe this, you will continue to manifest what you are believing no matter what words or gestures you use.

Act well just as far as you can honestly believe yourself well, and perhaps go the little way beyond that you can go without fear. That may be only a step more than you took yesterday, but it is a step in the right direction, and you may take it with utmost safety knowing that God will not "let you down." With the increase in physical comfort that you will now feel, you can increase your faith in or knowledge of your health still further and continue to progress further. Your ability to "swim" will increase with each effort.

Do not permit yourself to feel ashamed that you have not made the complete demonstration. So often Truth students grieve and reproach themselves for their inability; feel that they are not properly doing God justice, almost that God may be hurt by their inadequate faith. That is a negative and retarding state of mind.

Instead appreciate and give thanks that you have made as much progress as you have both in faith and in demonstration. See both as evidence of the actuality of substance and as the beginning tide of an inflow of more.

Keep your thought and attention fixed upon the actual Truth of your being. Know that you personally do not have to effect your cure, that the very powers that enable you to exist at all are doing it, that their whole tendency and activity is to restore order and bring increase, and that for them nothing is impossible.

JESUS SAID: *Ye therefore shall be perfect, as your heavenly Father is perfect*

"I Abide in His Presence"

A TRUE EXPERIENCE

BY ELEANOR LAMPMAN

LONG AGO TEN lepers sought healing from the Master as He walked along the road between Samaria and Galilee. Jesus told them to go and show themselves to the priest, and as they went in obedience to His command they were made whole.

"And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks."

The two friends who had come to Unity School to tell of their healing through Silent Unity were following the example of the leper that returned to give thanks to the Master. This was their way of glorifying God and expressing gratitude for the blessings God's love had bestowed upon them and their loved ones.

"We feel that our story will help others to find greater faith in God and to overcome sickness and limitation."

The older sister, Mrs. L——, was the spokesman for the two. As I looked at the clear eyes, radiant skin, and youthful, erect figure of this lovely white-haired woman I felt a keen interest in her story. Her hands bespoke a lifetime of service. Her smile and the crinkly "laugh lines" around her eyes expressed great love and sympathy as well as an active sense of humor.

How had she become interested in Truth? How long had she studied? When did Silent Unity first help her? What had it done for her?

"When and how did I discover Truth?" Mrs.

L—— looked at her sister, and they smiled at each other. She leaned back in her chair as she told me the story of her introduction to Truth and of what it has meant to her.

"A seemingly simple thing started me in Truth. It might seem to others to have been an accident, but of course I know that nothing happens by chance."

The sister nodded in agreement. Mrs. L—— continued:

"You see my life has been influenced, perhaps dominated, by a visit Myrtle Fillmore paid to our little home almost fifty years ago. I was only a small child then, but I remember it as though it had happened only yesterday.

"Our older sister was quite ill, and my mother had asked Myrtle Fillmore to come to see her. Mother had become interested in *Modern Thought* before it became UNITY magazine, and she attended the classes at the Fillmore house on McGee Street. We lived on Locust then, only a few blocks away."

A reminiscent look came over Mrs. L——'s face as she recalled these things of the past. She turned to her sister again.

"Can you remember her face, her voice, her hands?" Before her sister could answer she turned to me again.

"Mrs. Fillmore was more than beautiful. You felt something wonderful when she came into the room. Mother tried to shoo us children away, but Myrtle Fillmore wouldn't allow it. She said to let us stay close to her.

"Mother was quite worried about my sister, and Mrs. Fillmore sat down beside the bed and talked to her and to Mother. She said something that has never left my mind in all these years, the thing that has been

the keynote of my life, a sort of talisman that I have used to help me through the dark days of sickness and fear."

My pencil was poised over my writing pad. I did not want to miss even one word of Mrs. L——'s story.

" 'Remember you abide in God's presence and all is well.' Myrtle Fillmore's voice was so filled with love and confidence and trust as she sat there by the bed and spoke these words that I knew we did dwell in God's presence and that all was well with us: with my sister, who had been near death; with my mother, whose heart had been burdened with fear, and with me; for my childish mind had been terribly distressed at my sister's sickness and my mother's worry."

It grew dark while Mrs. Fillmore talked and prayed there in the little house, and the mother and the little girl, no longer afraid, walked with Myrtle Fillmore to her home.

"I held Mrs. Fillmore's hand and walked beside her."

A smile spread over my visitor's face and she lifted her hand from her lap and looked at it. "I can still remember the strength and power in her hand. Myrtle Fillmore reminded my mother again of God's presence in our home, blessing and helping us, healing my sister, satisfying our every need.

" 'I abide in His presence and all is well.' " My mother repeated this simple statement over and over as we walked home together in the dark, and these words were written on my childish mind and heart, never to be forgotten."

Mrs. L—— then told of her early life. She was married quite young to a man who had a little son eighteen months old. Truth steadied her in becoming

accustomed to her new responsibilities as a wife and mother. She read and studied Unity literature, and after her mother passed on she sometimes wrote to Myrtle Fillmore and to Silent Unity for help in her problems.

"Dale, my stepson, was never any trouble to me. He loved me from the start and I loved him. He has always called me mother and I call him son."

The sister, silent until now, joined in the conversation. "He's a wonderful boy—a fine man, I should say. We are all proud of him and love him."

I could see why there had been no stepmother problems in this friend's experience. She had been a real mother, expressing perfect love for the little boy who had lost his own mother when he came into the world, and there had been nothing but complete love and understanding between them.

"It was only through Unity, through the realization of God's presence and power that Myrtle Fillmore gave me, that Dale became well and strong, with two good legs to walk on instead of only one."

Mrs. L—— related that the family moved to a farm in Kansas. One day a mule kicked Dale on the ankle.

"He was about twelve years old at the time, and he had an awful bruise there. A bone infection developed and the doctor said he would have to amputate the leg in order to save Dale's life.

"Those were dark days. We didn't know what to do. But I remembered Myrtle Fillmore's words, 'I abide in His presence and all is well,' and I repeated them over and over. I began to feel that God really lived in our little home, that He was there in the room with Dale, healing, strengthening, and making him whole.

"I went to a neighbor's and used her telephone to send Silent Unity a telegram, and almost before I got

home I had the leading to send Dale to Kansas City. My sister lived here then, and I knew she would be glad to help us."

But there had been the place to look after, the stock to feed and care for, and it worked out that Mrs. L—— stayed at home and Dale's father took him to Kansas City, where he was admitted to a hospital.

"My sister had found the best bone specialist in the Middle West to take care of Dale. He too recommended amputation. The X-ray pictures showed only a thin splinter of bone left, and he believed the leg could never grow strong or be of any use even though the infection were stopped.

"The doctor was called out of town on a serious accident case the day he was to perform the operation, and when he returned he found that the wound had opened and drained without medical aid and the infection seemed to be checked. After a consultation with the other doctors in the hospital he still recommended amputation, since they all believed the bone would be so weak that any slight injury would cause it to break. The doctors predicted the leg would be useless if it were left there and the boy would be seriously crippled for life."

"We just couldn't let them do it though," Mrs. L——'s sister interrupted. "I had them bring Dale to my house, and I took care of him until he was able to be taken back to the farm."

"I tell you those were hard days there at the farm," Mrs. L—— said, taking up her story again. "Of course I kept declaring that Dale was the whole, perfect, healthy child of God, that he was surrounded by God's love, and I tried to feel that I too dwelt in God's love. But sometimes thoughts of fear and of worry would

almost overcome me, especially at night. It was then that the thought of Silent Unity praying with me sustained and upheld me. I couldn't have come through without its support and help."

"Just to show you how wrong the doctors can be" —the sister was speaking again—"that boy never even limped when he started to walk again, and the bone had actually filled in until it was almost the size it was before the injury."

"Yes, and he used to fall too"—Mrs. L—— was speaking now—"coasting and skating and doing things like other boys, but it never bothered him at all. Now he's a grown man with children of his own."

The sisters rose to go. "We could go on like this all afternoon, telling instance after instance when our loved ones have been helped and healed and we have been blessed."

We were at the door now but we stopped to talk a moment longer.

"One of the nicest things is that I can use Truth in my work as a nurse." Mrs. L——'s face showed great happiness about this fact. "I've been nursing since my husband passed on, and I use Myrtle Fillmore's words 'You abide in His presence and all is well' on every case.

"Just speaking these words helps to bring peace and rest into a sick room. I often read my Unity periodicals to my patients, and they usually respond beautifully to Truth. Of course sometimes I am unable to do this when there is any prejudice against it, but I always try to leave a magazine or pamphlet behind me when I go, and often I find later that the family has become interested in Truth."

I looked at this woman, who might be called old

according to worldly standards but who was too busy serving others, helping to bring peace to troubled minds and health to ailing bodies and souls, to grow old.

"We both bless Myrtle Fillmore every day," the sister added as they turned to go.

I thought of friends all over the world that have been blessed through Myrtle Fillmore's faith, her courage, her generous sharing of the Truth, and I know that they join in the blessing of these friends who returned to give thanks: "God bless Myrtle Fillmore."

FULFILLMENT

By Elizabeth D. Schumann

Dear Lord, 't is not the knowing that reveals
The presence of Thy love within mine heart;
But o'er my soul the sweetest rapture steals
When in Thy work of love I have a part.
O Lord, 't is not alone on bended knee,
In silence, that I hear Thy blessed voice;
Its music sounds the clearest when I see
Some way to make a burdened heart rejoice.

Dear Lord, I do not only find Thy peace
In quiet places or on lofty hill;
But when I help some soul find swift release
From striving, through Thy word all strife is still.
O Lord, I do not merely see in part
Thy presence dear around me and within;
But when I yield to Thee all of mine heart,
Thy glory shines through works Thou dost begin!

God a Present Help

POWER IN THE NAME OF JESUS CHRIST

BY H. EMILIE CADY

Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name.—JESUS

THAT THE NAME of Jesus Christ is a real, practical, wonder-working, result-producing power there is no doubt.

In the Acts of the Apostles we find that, immediately following the death and resurrection of Jesus, Peter and John one day instantly healed "a certain man that was lame from his mother's womb . . . whom they laid daily at the door of the temple which is called Beautiful, to ask alms." This healing was done through Peter by the spoken word: "In the name of Jesus Christ of Nazareth, walk."

We further read that "immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. . . .

"And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus . . . And by faith

in his name hath his name made this man strong."

The following day when the rulers of the Jews, the high priests and others, were gathered together, they set Peter and John (whom they had arrested the night before for preaching and healing in this name) in their midst and began to ask:

"By what power, or in what name, have ye done this [meaning the healing of this man]? Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders . . . be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ . . . whom God raised from the dead, *even* in him doth this man stand here before you whole. . . . And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Later on in the ministry of Peter we read of his healing Æneas, who kept his bed eight years, sick of palsy:

"And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose."

Paul in the same way healed instantly a certain damsel possessed with a "spirit of divination": "Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour."

When Isaiah prophesied the coming of the Saviour, he said, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," which being interpreted is "God with us." The Hebrew name Jesus means savior; Christ means the anointed of God: Jesus Christ, the Saviour anointed of God; Immanuel, God with us.

When the Christ, the Anointed, the very Son of God,

came to abide in Jesus the result was the fullest conscious expression of the invisible Father that had ever occurred; and the very names that contain all power were given to this child by those devout souls who were open enough to receive them by direct illumination of the Spirit.

The name of Jesus Christ holds all power within it.

We know that all sensations, all impressions, either mental or physical, that reach man from without or within reach him through vibrations of one sort or another. We also know that different words spoken produce different effects. If one doubt this, let him speak out into the formless ether the word "power" over and over repeatedly. Then let him by way of experiment take the word "weakness" and do the same for a day; or take the words "love" and "hate," or any other opposing words, and watch the results. As we ascend from the outer or lower region of man, the physical, to the higher or more spiritual self living at his center, the vibratory movements by which all information or help is given become finer and subtler but infinitely more powerful.

The name, the words Jesus Christ, with all their original meaning behind them and embodied in them, produce spiritual vibrations of infinite fineness and power. The Master of spiritual things understood this, and many times as He was about to leave His humble disciples and was giving them last instructions He tried to impress upon them the truth that there is power in His name to accomplish things.

"Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

And again: "Whatsoever ye shall ask in my name,

that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do."

Jesus Christ is a revelation of God in man. He is invisible God made visible. Jesus Christ is "God-with-us" made visible. This is exactly what we all need and desire, did we but know it. This same Christ abiding within you and me is God come forth to center or focus Himself in humanity. "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." "For we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Because of this intimate relationship we may each become in Christ's name and stead a savior, always remembering however that the "exceeding greatness of the power may be of God, and not from ourselves." Of ourselves we can do nothing. All the power we have comes to us and through us from the Spirit of God. "Unto each one of us was the grace given [free gift of wisdom, power, and so forth] according to the measure of the gift of Christ."

When a person is given authority to speak or act in the name of a king or of a chief executive, his speaking or acting carries with it the full power vested in the ruler together with that of the entire government behind him. When using the name with full authority, we speak in the name of Jesus Christ, the anointed Son of God, the Saviour unto whom has been given "all authority . . . in heaven and on earth," we become even "as he is . . . in this world," and we set in motion a mighty though invisible force to accomplish that whereto our word is sent.

Is your way hedged in by all sorts of difficulties so

that you do not know which way to turn?

Jesus Christ says, "I am the way." Take His name and use it. There is surely power in it to open ways that the finite mind never dreamed of. Let your silent affirmation constantly be "Christ is the way now, Christ is the way made visible, for Christ is 'God-with-us' made visible or the invisible way made visible."

Let go of all external ways and see the marvelous way that will appear before you when you trust this word spoken in His name.

Do all the doors of escape from physical or mental bondage in your daily life seem closed to you?

Jesus Christ says, "I am the door." Stand still and see the salvation that He will work for you when you begin to say: "Christ is the door, the open door made visible now this moment. 'God-with-me' is my Saviour and deliverer." Says the Christ within us this very day, right in the midst of our seeming bondage of environment or circumstances, "I have set before thee a door opened, which none can shut." Jesus Christ is the open door. By it—this door—we may enter into visible possession of the good that He has for us. We must first stop all external planning for escape and then enter in by faith and by continual affirmation that Christ is now the open door made visible.

Does all your life seem dark and gloomy, nay, covered by a thick black darkness wherein is no light at all?

Remembering that Jesus Christ is "God-with-us" made visible, recall what He said, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." It is God speaking to you. Take up the name and remember that "whatsoever ye shall ask in my name, that will I do." Your darkness will soon glow with the true "*light* which

lighteth every man, coming into the world."

Does sickness reign in your body?

Still "God-with-us" made visible is the remedy.

"As the Father hath life in himself, even so gave he to the Son also to have life in himself"; and the Son is within us.

Is your illness a desperate one?

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." Your case is not quite so bad as "dead," is it? Even if it is, just let go of everything else and take up the all-powerful, all-prevailing name: "Jesus Christ is my life. Christ is God made visible. The life more abundant is this same Christ within me made visible now. He that believeth on this name (the power of the name), though he were dead yet am I his resurrection." "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." This is the message coming out of the silence from the invisible Father to His children: "Ask, and ye shall receive, that your joy may be made full." A marvelous message indeed!

Christ in us is our all-sufficiency in all things. *Is.* It is a finished condition as far as He is concerned; but we must bring it forth into the material world of manifestation by claiming it (speaking the word of it in His name) and sticking to it through thick and thin no matter what the appearance is. "Judge not according to appearances."

There is a marvelous power for protection and de-

liverance in this name when it is simply and earnestly spoken. In times of great mental disturbance or of lack of wisdom, in times when peace and harmony seem to have fled from the home or when one is in the presence of impure-minded persons or of any false teaching or association, just quietly repeating within one's own heart the sacred and all-powerful name of Jesus Christ will not only keep one's own mind in perfect peace ("Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*") but it will radiate some marvelous and living power from the indwelling divine presence. And all that is not of Christ flees away as did the devil-possessed men who cried out, "What have we to do with thee, thou Son of God?"

"The name of Jehovah is a strong tower;
The righteous runneth into it, and is safe."
"Some *trust* in chariots, and some in horses;
But we will make mention of the name of Jehovah our God."

Seek often to retire from the world of noise ("enter into thine inner chamber, and . . . shut thy door") to find revelation of the Christ in your own soul. Sit down quietly and alone and with closed eyes begin to say: "Jesus Christ is now present. He is within me." Say the words. Say them. You do not need to say anything else but just repeat the name. It will bring wonderful realization of the divine presence. One moment's real conscious communion with the Son of God is of more worth than a thousand worlds.

EDITOR'S NOTE—This is the seventh of eight articles by Doctor Cady. The eighth will appear in September UNITY.

Jehovah hath done great things for us, whereof we are glad.—THE PSALMIST

Parents' Question Box

BY ZELIA M. WALTERS

Question. How shall I meet my fifteen-year-old daughter's attitude toward me? For the past year she has been critical. She corrects my language, finds fault with my clothes and the way we do things at home, and—well, she just seems critical about everything connected with her parents and her home.

Answer. You know the old-fashioned way of dealing with this situation. It was to adopt the "heavy-parent" manner and say, "Young lady, no more of that. I'll have you remember that you are talking to your mother." That did not cure anything however. It might silence the child, but it didn't allay the critical feelings within her. Surely modern parents can find a better way than that. Dismiss from your mind any thought that your child has ceased to love you. It is because she loves you that she has become critical. Frankly her parents and home are not up to the standard she has in her mind, and she can't help bear that they should fall below that standard. So she tries to help by criticism. Of course her criticisms may be shallow and silly, but she does not know that now. She will learn that in the next ten or twenty years. Now she wants you to do better. She wants her companions to think her mother the finest mother in the world. She wants to be proud of you, and when you fail her she pounces on you sharply. It makes an intolerable situation, and something must be done about it. But stop and consider what is the wise thing to do. You have made a slip in your speech, and rating high in her English at school, she detects it and resents it. "Don't say

'was,' Mother. You must use 'were' in that sentence." Is she right? If she is not, prove it to her by the rules in her own grammar. To learn that Mother knows something about grammar will astonish her, but it will be good for her. If she is right say so. You might add, "It's good for us to be corrected when we are careless with our language; but remember, my dear, I'm going to be watching you as closely as you watch me."

She is finding fault with the way you dress, or do your hair, or care for your hands. Daughters have always done that. I am sure it started with Eve's daughters. Now take a good searching survey of yourself. Do you need criticism? The chances are about even that you do. Perhaps you have grown careless about the little niceties that you once observed. Do not try to excuse yourself by saying that you have too much to do and cannot spare time to attend to your hair and nails and skin. Trim the corners somewhere else for time; it is an important matter to look your best when the children are growing up. Fewer pies and fussy desserts and a rested, trim-looking mother should be your slogan.

You do not like to be critized by your child. Of course you don't. None of us really like to be criticized by anyone. But are we not grown-up enough to make use of it if we need it? A part of parents' resentment of children's criticisms arises from their loss of a feeling of parental superiority. The small child thinks mother and father know everything. They stand as gods to the little one. They answer all questions and give or withhold permission to do things, they are protection and security when danger threatens, they answer prayers, they sustain and direct and infold the young with love. They are the pattern of excellence on which the child tries to form himself. Naturally parents bask in this glow of adora-

tion. The child goes to school, and makes contacts outside the home. New heroes and models come before him, and the parents shrink in importance. It is inevitable, and the wise parent prepares for it. The thoughtless or selfish parent tries to keep first place in the child's life. Don't try. If you succeed you will cripple the child's life socially, mentally, and spiritually. When a child is about sixteen the parents probaby look smaller to him than they ever have looked or will look again. At sixteen one knows so much "That ain't so," as the homely philosopher remarked. Be patient. The difficult time will pass. But meet it with dignity. Do not take a door mat attitude.

If this child has been educated in Truth the whole problem is simplified. You can meet on a common ground as children of God wanting to make the very best of life. A mother can then say to her daughter something like this: "Perhaps I have been careless. I don't want to be. We want everything in our home to be as perfect as we can make it. Let us try together. You remind me, and I'll remind you, when something is not done as well as we can do it." How quickly that would do away with carping criticism; and the mother and child together would be building a happy home.

Heaven Is Within

Why idly seek from outward things
The answer inward silence brings?
Why stretch beyond our proper sphere
And age, for that which lies so near?
Why climb the far-off hills with pain,
A nearer view of heaven to gain?

—WHITTIER

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 4, 1940

UNITY SUBJECT—*The Way of Life.*

INTERNATIONAL SUBJECT—*The Two Ways.*—Psalm 1; Matt. 7:24-27.

1. Blessed is the man that walketh not in the counsel of the wicked,
   Nor standeth in the way of sinners,
   Nor sitteth in the seat of scoffers:
2. But his delight is in the law of Jehovah;
   And on his law doth he meditate day and night.
3. And he shall be like a tree planted by the streams of water,
   That bringeth forth its fruit in its season,
   Whose leaf also doth not wither;
   And whatsoever he doeth shall prosper.
4. The wicked are not so,
   But are like the chaff which the wind driveth away.
5. Therefore the wicked shall not stand in the judgment,
   Nor sinners in the congregation of the righteous.
6. For Jehovah knoweth the way of the righteous;
   But the way of the wicked shall perish.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the

winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

GOLDEN TEXT—

For Jehovah knoweth the way of the righteous;
But the way of the wicked shall perish.

—Psalms 1:6.

SILENT PRAYER—*Through Christ all my works are done in Truth.*

Life may be viewed either negatively or constructively. Both views are treated in this lesson. The righteous man is a man who does not do the things that lead to the state of mind known as wicked, which is a state reached by progressive steps. In the first place he does not walk in the counsel of the wicked; that is, pursue a wicked course of action as a definite aim.

"Nor standeth in the way of sinners." When he has entered upon a wrong course of action the man to whom such a course appeals halts to consider how he may perfect himself in it. The man whose heart is set on doing what is right does not even consider sin as a possibility.

"Nor sitteth in the seat of scoffers." To sit thus is to enter into the consciousness of the scoffer and become permanently cynical and suspicious. The good man is not found in such company.

Passing from the treatment of the negative to that of the positive traits of the righteous man, we find that he who is truly "blessed" or happy delights in the

divine law, making it the subject of constant meditation. To meditate constantly on a subject brings one into an understanding of the truth on that subject.

Meditation is the natural or normal method of gaining understanding, for it calls forth all the related facts, facts known before but not adequately attended to. The consecrated understanding takes advantage of these facts for its own purpose.

The habit of doing right is the normal course to the righteous man. "Like a tree planted by the streams of water," he is in the consciousness best suited to his growth and development. Instead of walking, standing, or sitting in the way of his choice he is rooted in it and grows in it as the tree roots grow in the soil.

On the inner side the "fruit" of such a life is character; on the outer side the habit of doing the right thing becomes instinctive and therefore easy. He who meditates day and night on the divine law does not find himself confused or in a quandary as to the course of action that he should follow when it becomes necessary for him to make a decision. He knows what he should do as though he were hearing a voice behind him saying, "This is the way, walk ye in it."

The "leaf" is the provision by which man draws from divine substance the sustenance that he requires. The leaf of the tree stores up chlorophyll. The leaf of life stores up faith, love, and blessedness from the sunshine of the Infinite.

Prosperity is an accompaniment of the righteous man's way of life. Through identifying himself with the good at all times the righteous man realizes it in his life and affairs. God does not want man to suffer or lack the necessities of life. Neither is he to give all his thought to the amassing of wealth.

"The wicked are not so." Only the good is eternal, and evil is destined to pass into nothingness. This reflection should steady anyone who sees evil apparently in the ascendant around him. It will disappear as chaff in the wind. "The wicked shall not stand in the judgment" but shall pass with all else that is ephemeral.

"The judgment" refers equally to the present and the future. Under divine law man's thoughts and actions come to fruition at every moment. The power to take good out of seeming evil may be developed through concentration on the mind of the Christ.

Only that which is real endures; therefore "the way of the wicked shall perish," because it has in it nothing that is real or true.

In life everyone is a builder. Wise and foolish alike build their houses or form the habit of coordinating faith and action. He who builds upon the rock goes down to fundamental principle to make sure of his foundation. That act follows thought is a fundamental principle. Wind, rain, and flood came alike to the house built upon the rock and to the one built upon the sand. Some old ill-considered act or thought may come to fruition in the life today or tomorrow, and when it does, the judgment takes place and man's capacity to stand fast is tested.

The words of Jesus Christ are the teachings of Truth. Whoever governs his ways by these words is rearing a permanent structure. Whoever ignores them sees his work wasted, his building demolished. The disintegration of character under the blast of adverse influence or unchecked impulse is a calamity, the greatest that life can encounter. To see character remain steadfast under the same attack of adverse influences is to experience keen delight in the triumph of principle.

QUESTIONS

1. In what two ways may life be viewed?
2. Why is meditation conducive to the blessed or happy life?
3. Why is the man who delights in the divine law compared to a tree by the river?
4. What are the fruits of the happy or blessed life?
5. Explain the unfailing prosperity of those who obey the divine law.
6. What is the "judgment," and when is it passed?
7. On what fundamental principle does man build his life?

Lesson 6, August 11, 1940

UNITY SUBJECT—*The Universal Law.*

INTERNATIONAL SUBJECT—*The Works and the Word of God.*—Psalm 19.

1. The heavens declare the glory of God;
   And the firmament showeth his handiwork.
2. Day unto day uttereth speech,
   And night unto night showeth knowledge.
3. There is no speech nor language;
   Their voice is not heard.
4. Their line is gone out through all the earth,
   And their words to the end of the world.
   In them hath he set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber,
   And rejoiceth as a strong man to run his course.
6. His going forth is from the end of the heavens,
   And his circuit unto the ends of it;
   And there is nothing hid from the heat thereof.
7. The law of Jehovah is perfect, restoring the soul:
   The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart:
   The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:

The ordinances of Jehovah are true, *and* righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold;
Sweeter also than honey and the droppings of the honeycomb.
11. Moreover by them is thy servant warned:
In keeping them there is great reward.
12. Who can discern *his* errors?
Clear thou me from hidden *faults.*
13. Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
14. Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.

GOLDEN TEXT—
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer.
—Psalms 19:14.

SILENT PRAYER—*Truth is my everlasting light, and God is the glory of life to me.*

Law is universal. The world of externals is under it no less than the world of the inner life of man. We have no words that adequately express the idea of universality, therefore the clearest way of understanding it is by looking upon the vast sweep of the heavens and the boundlessness of infinite space and reading there plan and order. This all bespeaks universal law.

Turning to the inner world, we see plan and order and purpose in the life of man also. Furthermore each one may review his own experience and there recognize

the fulfillment of his deepest, most heartfelt desires, the answer to his sincerest prayers. Recognizing this truth, he may see again the universal law at work in the realm of mind and feeling.

If we consider the reign of law in the visible universe, we see the glory of God symbolized by the radiant splendor of the heavenly bodies and their orderly motion. The firmament is the handiwork of God and clearly shows forth the universal law.

In the silence of the infinite the succession of days and nights is nevertheless not without utterance. The statement of the Authorized Version, "*There is* no speech nor language, *where* their voice is not heard," is literally true, for whether by day or night the utterance is unmistakable. Whoever has walked alone in the desert in the early morning has heard the voice of the day. A presence as of life itself is abroad, and the universal mother croons to her young. Whoever has stood under a canopy of stars knows their appeal across the infinite spaces. It reaches "through all the earth" and "to the end of the world" as well as to other worlds, wherever light, the universal messenger, penetrates. The sun is more articulate because it is nearer and because in a special sense we think of it as ours. Its message is one of life, light, and warmth, and there are men who worship this symbol of divine love and power that reaches everywhere.

In the inner realm the universality of law is no less evident. It is first "perfect, restoring the soul." Nothing that is less than universal could be perfect or could convert man's soul from evil to good. Its testimony is sure, "making wise the simple." For man to call on the Infinite to enlighten his darkness is not new, but for him to call knowing that the darkness is in his own

mind and that the power to dispel it is there also and needs only to be roused to action to become effectual, this is a somewhat new thought. Wisdom and knowledge are universal, and universal law has to do with making them active in man's consciousness.

Any precept may presumably be right, but the precepts of Jehovah square with Truth no matter how they are considered, whereas other precepts may be apparently true but on analysis may prove to be in error.

The commandment of Jehovah, someone has said, tells of the divine decrees, "authoritative and imperious." This commandment is within the constitution of man as well as inside the covers of a book. The law of man's being is his commandment, and by keeping it he quickens his perceptive faculties and deepens his understanding of life.

Metaphysicians do not care for the word "fear" in connection with Jehovah, a God of love. It has its place in the divine economy nevertheless, for unless man fears to go counter to the universal law he comes to grief. Knowing that the law cannot be cheated and that keeping it makes for his ultimate happiness, man desires to keep to the path of right, and the thought of doing otherwise brings to his mind fear rather than desire, a wholesome fear of consequences.

The ordinances of Jehovah bring us back to the law and complete the circuit. Like other attributes of the Infinite these ordinances are inherent in man's inner self. The universal law, like the kingdom of heaven, is within us, and we align ourselves with it to the extent that we recognize ourselves as its expressions. This is the great reward that comes to man with realization, helping him to become conscious of his "hidden *faults*"

and to steer clear of "presumptuous *sins.*"

The closing prayer in this lesson is a summing up of man's awakened consciousness of the law of his being. The words "my rock" are an acknowledgment of the protective power of the law, of its ability to shield from the heat or shelter from the storm with equal ease. It is as man's "redeemer" that the law is most effectual and confers its greatest blessing on him who keeps it; for by keeping it man redeems himself, as it was intended that he should do when he was set the task of working out his own salvation with the words of his mouth and the meditations of his heart.

QUESTIONS

1. What evidence of universal law does the visible universe present?
2. Are the same or similar evidences to be found in the life of man?
3. Why does the perfection of the universal law restore the soul of man?
4. What is the law of divine wisdom and knowledge, and how does it operate?
5. Considered metaphysically, where is the "commandment of Jehovah"?
6. How does man work out his own salvation?

Lesson 7, August 18, 1940

UNITY SUBJECT—*Divine Love.*

INTERNATIONAL SUBJECT—*God's Care of His People.* —Psalm 23.

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures;
   He leadeth me beside still waters.
3. He restoreth my soul:
   He guideth me in the paths of righteousness for his name's sake.

4. Yea, though I walk through the valley of the shadow of death,
   I will fear no evil; for thou art with me;
   Thy rod and thy staff, they comfort me.
5. Thou preparest a table before me in the presence of mine enemies:
   Thou has anointed my head with oil;
   My cup runneth over.
6. Surely goodness and lovingkindness shall follow me all the days of my life;
   And I shall dwell in the house of Jehovah for ever.

GOLDEN TEXT—*Jehovah is my shepherd; I shall not want.*—Psalms 23:1.

SILENT PRAYER—*I place myself in the care of divine love, and my every want is supplied.*

The figure of the sheep and the shepherd in a country where both abounded was one to fire the imagination and cause men to yield themselves to the guidance of God. To us in a land where sheep are less in evidence and the figure is less familiar as an illustration, the Shepherd Psalm has nevertheless endeared itself so that we too think of God as a shepherd. The truth is that God is all things to all men. Whatever we have faith to claim as regards God, that is what God becomes to us.

Considering the parable further, the sheep are given over to the full control of the shepherd, who becomes responsible for their safety and well-being. When man yields himself unreservedly to the care of divine love he is likewise shielded and nourished.

Man recognizes the fact that there is in the universe a power greater than he. He calls this power divine and thinks of its various attributes in like manner as divine. Although it is greater than man, the power is latent within him and he can arouse himself to a more highly

quickened consciousness of it than of any aspect of the divine that is external to him.

Confidence and trust are the keynote of the 23d Psalm. Although neither of these attributes is thought of as divine, both lead to consciousness of the divine and rightly characterize those who are trying to rise to awareness of higher values. The sheep confidently follow the shepherd, whose duty is to lead the flock to food and water. Green pastures and still waters represent abundance not only of substance but of peace and contentment, the conditions essential to the partaking of substance in a beneficial way. Food for man's soul is more necessary than food for the body, and this the divine shepherd supplies. "He restoreth my soul."

A consciousness of being right, a feeling of harmony with the universal life, is a sure restorer of the soul. Man enters this consciousness through reliance on divine guidance. He does not thereby surrender his initiative but rather stills his mind to receive new and original impressions in order that he may take the initiative in solving problems that would otherwise prove too hard for him.

Death has always been a problem to man. He rebels against the seeming necessity of it, for to have meaning life must be continuous. Life and death cannot both be true and real. In a universe of spiritual unity life, which is of the essence of God, is the one reality. Life subsists even in the shadow of death. Jesus Christ proved this when He restored the son of the widow of Nain, raising the young man from the bier. He proved it when He raised Lazarus after the latter had lain four days in the tomb. His explanation to Martha, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" might be a companion verse to the Psalmist's

"valley of the shadow of death." It reveals the same absence of fear, the same consciousness of omnipresent life.

The shepherd's rod was a weapon of defense, his staff an aid in climbing and a support in leaning at rest. The rod represents divine wisdom and understanding. The staff represents divine will, which establishes man in a knowledge of right and Truth. He can know no greater comfort than that which he derives from these sources.

The last two verses of the 23d Psalm leave the figure of the shepherd and take up that of the host. That God should entertain man, showering him with lavish attention, is the Psalmist's way of accounting for the blessings realized by the God-conscious man. A table prepared before him in the presence of his enemies is to him proof of the overwhelming power of All-Good and not an occasion for being ill at ease. Metaphysically a table prepared in the presence of one's enemies is a severe test of one's discipline and self-control, since one's enemies at such times are likely to be one's natural appetite, self-will, and undeveloped abstemiousness. The physically fit man is the spare eater rather than the gourmet or the one who thinks overmuch of food and drink.

The head that is anointed with oil is a symbol of the joyous person. The "cup" of the God-conscious person runs over with blessings so that he no longer undertakes to number them, but gives thanks for them in humble gratitude and trust that his good is unfailing.

"Surely goodness and lovingkindness shall follow me
all the days of my life;
And I shall dwell in the house of Jehovah for ever."

Faith like this is the mark of the blessed life.

QUESTIONS

1. Why is Jehovah represented as a shepherd? Does the symbol appeal to us with as much force today as it did to the pastoral people whose customs inspired it?
2. How can the Shepherd Psalm be made to apply to the conception of Jehovah as divine love?
3. What is the keynote of the 23d Psalm?
4. What do green pastures and still waters represent?
5. How does one overcome the fear of death?
6. What does the reference to a table prepared before the Psalmist in the presence of his enemies represent to the metaphysician?

Lesson 8, August 25, 1940

UNITY SUBJECT—*Repentance and Re-establishment.*

INTERNATIONAL SUBJECT—*Confession and Forgiveness.*—II Sam. 12:13, 14; Psalms 51:1-3, 9-13; 32:5.

13. And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die.

14. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die.

1. Have mercy upon me, O God, according to thy loving-kindness:
   According to the multitude of thy tender mercies blot out my transgressions.
2. Wash me thoroughly from mine iniquity,
   And cleanse me from my sin.
3. For I know my transgressions;
   And my sin is ever before me.

9. Hide thy face from my sins,
   And blot out all mine iniquities.
10. Create in me a clean heart, O God;
    And renew a right spirit within me.
11. Cast me not away from thy presence;
    And take not thy holy Spirit from me.

12. Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
13. Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

5. I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin.

GOLDEN TEXT—*Confess therefore your sins one to another, and pray one for another, that ye may be healed.* —James 5:16.

SILENT PRAYER—*The loving-kindness of God restores me, and I am re-established in the grace of divine love.*

Under divine law man's responsibility for his actions is conditioned by his consciousness. If he sins knowingly and purposely he must pay a greater penalty than if he does so inadvertently. "He that knew not, and did things worthy of stripes, shall be beaten with few *stripes.*"

David represents love, and in the text of this lesson he is human rather than divine love. Nathan the prophet (giver, gift) represents spiritual power and understanding in and underlying words of Truth. Conviction of sin comes by virtue of spiritual power and understanding. Nathan the prophet brought David to a consciousness of his sin and made confession and forgiveness possible to him.

Although a man's sins may be odious he is forgiven as soon as, recognizing what he has done, he fully repents or changes his mind and turns back to the way of Truth. As soon as David said, "I have sinned against Jehovah," Nathan replied, "Jehovah also hath put away thy sin." The effects were not all put away, because what David had done involved others, and effects are not

easily set aside. He however realized immediate forgiveness.

Men do not always realize full forgiveness for wrongdoing because they do not turn completely away from remembrance of it and face resolutely toward right, with the expectation and trust necessary to the realization of divine love and power. David realized both and was able to accept full forgiveness.

"Have mercy upon me, O God, according to thy loving-kindness:
According to the multitude of thy tender mercies blot out my transgressions."

To be able to forget wrongs that one has done to others or has been obliged to submit to at their hands is a step toward restitution and regeneration. Someone has said that forgiveness is water washing but that forgetfulness is soap and lye.

Forgetfulness is necessary to a clean heart and a right spirit, and it comes about through the contemplation of the constructive attributes of Spirit. Consciousness of God is part of the maintenance of a right spirit. Sin, a missing of the mark, results in loss of God consciousness. Man may pray,

"Cast me not away from thy presence;
And take not thy holy Spirit from me."

But God does none of these things. It is man that separates himself from God consciousness. When he allows the promptings of human love, natural selfishness, or personal will to enter in and take possession of his heart, he loses the Holy Spirit. He regains consciousness of God and the indwelling of the Holy Spirit when he rejoices in the healing, saving grace of the Christ and willingly tries to help someone else who is in like case with himself.

A fitting illustration of the Golden Text for today, modernized without changing its meaning, is the work of the informal society of former alcoholics known as Alcoholics Anonymous, the members of which, when tempted to give way to the desire for drink, seek out some other confirmed drinker who has not been healed, and work to help him overcome his desire. In so doing they forget their own temptation. The couplet

"Then will I teach transgressors thy ways;
And sinners shall be converted unto thee"

is good common sense as well as good religion and morality.

The last part of the text of today's lesson, an extract from Psalm 32, supplements Psalm 51, the evidence of forgiveness being cumulative. While on the subject of sin and repentance it is in order to note the part that joy plays in the transformation of man. Both psalms in this lesson mention joy, and its importance in the overcoming of sin cannot be overemphasized. "Sin, when it is fullgrown, bringeth forth death," but when it is interrupted and cut down in its growth man gains nothing by continuing in sorrow and remorse. He loses instead, for while he indulges in such unwholesome states he cannot contemplate Truth or entertain the Spirit of truth, the Comforter.

The orthodox believer says that Jesus Christ bore our sins, taking upon Himself the sins of the whole world; yet Jesus could say, "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." Without joy no one can realize forgiveness or be made aware of the loving-kindness of God.

QUESTIONS

1. To what extent is man responsible for his actions, under divine law?

2. What does David represent in this lesson? Nathan, the prophet?
3. Why does one not always realize full forgiveness following repentance and confession of sin?
4. What is necessary to a clean heart and a right spirit?
5. How does one regain consciousness of God and of the indwelling Holy Spirit, after one has lost both?
6. What part does joy play in the restoration of man after he has undergone a change of mind and abandoned wrongdoing?

DECEIVERS

By Della Adams Leitner

The fears that make us cowards—
They do not have a mind
Except the one we give them!
Their power is designed
By our own thoughts and feelings,
Emotions we extend
To arm them to affright us.
Authority we lend.

If we but rise as master,
Demand our rights, and claim
Dominion and direction,
We put our fears to shame.
They disappear as shadows
That vanish in the light;
And oh, the joy of freedom
When we assert our might!

QUEST

BY RACHEL G. MOSSMAN

One said, "It is within the temple place
He bides." I ran with eager haste, and sought
Amid the holy things, but only caught
A whir of wings receding into space.

Another said, "The golden-footed dawn
Doth speak with Him upon the dewy hill."
I climbed the far cool heights: the grass was still
Atremble with His step, but He was gone.

Where beauty walked I heard an undertone
Of music breathing down the tranquil air
As though an unseen Presence lingering there,
Quick startled by my step, had sudden flown.

I followed where the feet of science led
Down lonely years while I the vision kept;
At last, despairing, bitterly I wept.
Then through my tears there came a voice that said:

"Weep not! nor think the hard way thou hast trod
Was walked in vain. All truths and beauties speak
His endless praise. Now, clear-eyed, turn and seek
In thine own heart, where dwells the living God!"

Silent UNITY

The name Jesus Christ is a light unto my path.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

John Wesley, the father of Methodism, kept a diary. On a certain day he wrote that a member of his congregation, a young lady, was going into a decline and her folks were much concerned about her. They had consulted various doctors, but like a certain woman that Jesus healed, she was "nothing bettered, but rather grew worse," and they called upon their pastor for help. Wesley explains that he inquired into her personal affairs and found that she was greatly sorrowful and depressed because her younger sisters were married and she was afraid that she would become a spinster. She was shown that her sorrow was groundless, that in due season she would be happily married and all would be well. Wesley notes that the girl was soon restored to health.

Doctor Cabot, the eminent Boston physician, once said in a public address that he had found a very large percentage of human ills to be caused by reactions of the emotions. Love is a very definite stimulant and gives volume and force to physical energy, while sorrow and hopelessness not only retard the circulation but often breed anemia in normally healthy persons. Job saw the effect of sorrow on the body when he wrote,

"Mine eye also is dim by reason of sorrow,
And all my members are as a shadow."

But when this physical negation was revealed to

Job he determined to remedy it, and like a good metaphysician, he gave himself the stimulating affirmation "I will put off my *sad* countenance, and be of good cheer."

Those who have not tried the power of words are slow to believe that merely affirming or denying will change a bodily condition; *but it will.* Words are dynamic, especially when spoken with power. No word stands by itself alone, but is related to other words of like meaning.

Many persons who have proved the power of words are affirming "peace" with the idea that they are stopping the war. It is true that the word "peace" has a certain harmonizing quality and helps poise a mind in the throes of discord.

"Peace" is a composite word and its peace potency can be greatly augmented by resolving it into its component parts and affirming them as the mental army that overcomes the enemy and establishes peace in the earth. Greed, ambition, hate, and the many evil thoughts of unregenerate man result in war. The opposites of these thoughts are love, good will, kindness, generosity, and other kindred states of mind.

In the 4th chapter of Philippians Paul sums up these virtues and urges, "Think on these things."

It is not strictly true that "thoughts are things," as we often hear metaphysicians proclaim. It is true that thoughts *make* things and that the whole natural world is the product of thought; also that our thoughts are molding invisible substance and through universal law making it visible.

I read where a bishop stated that in his opinion

Hitler is the Devil. This was accompanied by violent denunciations of his Satanic majesty. Would a Christian who understands the creative energy of thought, with its power to act and react in the mind of the thinker, give expression to such a condemnatory thought? "There is therefore now no condemnation to them that are in Christ Jesus."

Our class thoughts for this month open with a word of joy, which should be the keynote of everybody's thought every day. Do not let your sympathies go out to the suffering either here or in foreign lands. Such thoughts pour fuel on the fires of misery.

If you would help, deny the power of evil to affect the lives or affairs of God's children, and bring them through your spiritual word into the very presence of the risen Jesus Christ.

HEALING THOUGHT

I rejoice in the consciousness of life, love, health, and strength through Jesus Christ.

PROSPERITY THOUGHT

I rejoice in the consciousness of the one living substance as my inexhaustible supply and support.

(Use from August 20 to September 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

SEVERAL months ago I wrote to you asking prayers, as I was threatened with a major operation. You answered promptly. I have used your prayers and followed instructions. My doctor examined me the other day and seemed quite surprised to find me absolutely healed. God bless you.—*Mrs. H. H., Maryland.*

I WROTE TO you over a year ago asking help in behalf of my mother. She seemed past all help. I tried to think as you had directed me. My mother was so far gone that I could not seem to pray for her to get well; I just asked God to help her according to His will and thanked Him for His goodness. Today she is a marvel to all who know her, happy and extremely active, with a new lease on life—at seventy-eight.—*A. M. H., California.*

THREE WEEKS ago I wrote to you for help for my aunt, who was visiting me. She was told that the arthritis in her system had gone to her eyes and that she was threatened with blindness. Her eyes were in such a terrible condition that she could not stand a ray of light. She had to wear dark glasses and have her room in total darkness. Her eyes were so red and inflamed that it hurt

me to look at them. Her suffering was so intense that she felt she must leave for home at once and go to a specialist.

I got her to let me write to you. All I asked her to do was to have faith. I sent the letter special delivery one evening. The next morning her eyes were much better when she got up. By ten-thirty she said that every bit of the pain had left her eyes. She sat by the window facing the strong sunlight, watching the people go by, without even having on her dark glasses, and felt no pain. She stayed two weeks. Her eyes cleared up and looked as well as they ever had. How quickly God brings about the desires of our hearts if we but trust Him.—*M. C., Missouri.*

A WEEK AGO I suffered a slight stroke of paralysis. At my request my sister asked for your help. I am happy to say that I have been saved through the power of God and your prayers. There is no evidence of the attack now observable, and I feel quite recovered. I am deeply grateful to you for this marvelous help.—*P. W., Washington.*

I MADE the most astounding discovery this morning. My heart is so full of gratitude that I must write you about it.

As you will remember, I have through many months asked you for prayers for the healing of my husband's eyes. This morning I sat reading the article in *Weekly Unity* "Choose the Greater Good," dealing with eyes and eyeglasses. I do not know why I did it, but I raised my glasses from my eyes and found that I could read without them!

I had not treated for perfect vision for myself, being too intent on my husband's need of good eyes. I experimented and found that I could read the fine print in the

publisher's notice, although before I could read only large headlines without glasses. I am writing this without glasses. I thank God and bless Unity for faithful prayers and instructions.—*M. B., Colorado.*

Filled with Plenty

LAST MONTH you co-operated with me in prayers that I might increase my sales. I am very happy to report that I headed the list for the month, with plenty to spare. Thank you for helping me.—*M. H., Virginia.*

I ASKED you to pray that I might receive work. Today I received notice to report for work at my old job although I had been told that I would not be called back to work on account of my age. I wish I could tell you how thankful I am for your loving help.—*M. G., Pennsylvania.*

I WROTE YOU a little while ago requesting prayers for myself and my little family. I told you how badly my husband needed work, about our having to find a house to move to, and how I hoped it would be out in the country where I could make a vegetable garden and raise flowers and chickens. Now my husband has steady work. We have moved to a dear little place where the soil is rich and fertile. We don't have to pay any rent. You may publish this if you want to, as I am grateful to God and want to help others.—*Mrs. J. H. K., Florida.*

I WISH YOU to know that the mortgage on our home was paid, and nearly six months before it was due. When I wrote to you for help two years ago, I did not see how it could ever be paid. Thank God, my husband has been able to work, and his business has been better than ever before. I too have had some employment. We are two of the happiest people on earth today. We have

our own home, and we feel that God is with us in all our undertakings. Through this demonstration we are learning how to live.—*E. T., California.*

He Shall Have Abundance

I HAVE BEEN using the prosperity bank drill these last two months and have felt a more abiding faith in the fact of God's ever-present help. Our home has been a wonderful example of joy and peace in spite of the fact that my husband's salary was cut some months ago and that we seemed to have added problems. It just seemed as though something inside me were singing constantly. Our sons have obtained positions. Our son-in-law has received a substantial promotion. My husband this week received a check for back cut in salary, with notice that his salary would continue on the old basis. We are very happy because the law has been so definitely proved for us.—*Mrs. E. A. L., California.*

MY HUSBAND had been out of work for nine months. After I had used the prosperity bank drill faithfully about three weeks he began working one day a week. After three weeks he got two days a week, and so on until the blessed day came when he went to work at his trade, which he likes very much. He has had steady work since that time, for about five months.

Here is another thing that came to us out of a clear sky. A man whom my husband and I knew only slightly came to us and talked to us about four small cottages he owned. He offered us one of them, all furnished, rent and electricity free, from Labor Day until June 1. All we had to do was to turn off the water during the week, and on again for the week end and have one cottage warm when they came up Friday night or

Saturday morning. We accepted the offer and are very comfortably situated. God bless Unity.—*Mrs. L. J. G., Connecticut.*

My Help Cometh from Jehovah

THIS TIME I am not writing to ask you for help for myself or for anyone else but to give myself the great pleasure of telling you what I have wanted for a long time to tell you: how truly inspired, how exactly what all of us need, how perfectly expressed, are the precious daily messages in *Daily Word.*

Every morning they greet me like the smile and the handclasp of a friend, filling the need for the day, setting the pace for my thoughts, giving me a sense of companionship and guidance and loving assurance that I would not want to do without. For years *Daily Word* has been among my treasured possessions, but it seems to me that every month it presents Truth more perfectly than before. I love the simplicity and clarity of the lessons, their applicability to every human being. There are moments when even one who has been a Truth student for years may find himself near to being overwhelmed by the negative thought of the world, but the lesson for the day in *Daily Word* is an antidote for the most disturbing thought forces. I thank and bless the sweetness and light of Spirit so beautifully at work in all you friends in Silent Unity.—*H. S., California.*

Free from Cares

YOU MAY discontinue your prayers for my son. He is entirely healed of his drinking. A wonderful change has taken place in him. He is now planning to marry a lovely

girl in our town. I am very happy about it all. Thank you for showing me the way to trust in God's never-failing goodness.—*E. M. H., California.*

Love One Another

SOMETHING over a year ago I wrote to Silent Unity asking help in overcoming very unpleasant conditions where I was working. A short time afterward I received notice of four months' vacation without pay, which I considered the same as a discharge. I was really very much relieved and happy about it, as the situation had been intolerable and I felt that this was the answer to my prayer. A load was lifted from my shoulders.

As soon as I had trained another to do the work I had been doing, I left the city and went to visit my sister, who lives in another State. I had a delightful, restful visit of two months with her, and all the time I was reading Unity literature and working hard along those lines to solve my problem. At the end of two months I had an urge to return home, although my sister urged me to stay with her and try to find work in the city where she lives. I followed my leading and came back here.

I had been home a week when I had a call from a firm for which I had worked a number of years previously, asking me if I cared to work for them a few days until their work was caught up. I was happy to do this. Shortly afterward one of the girls in the office left to get married, thus making my temporary position a permanent one. I have had the position almost a year and am very happy. The people with whom and for whom I work are very considerate. I believe this was a direct answer to prayer.—*A. K., California.*

He Is My Refuge

I HAVE had some fine results from putting Truth into practice. I wore glasses for over fourteen years; then they began to annoy me. I wrote to Silent Unity for prayers. In less than three weeks I had a complete healing. After three years it still holds, praise God.

My husband took up Truth seven months ago. He had used tobacco twenty-one years but he lost all desire for it at once after coming into Truth. He has not smoked since. You may use this letter in one of your magazines if you like.—*Mrs. E. V. P., Florida.*

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Unto Us a Child

SOME TIME ago I wrote to you for prayers during my pregnancy. I went to the hospital sixteen days ago. After an examination the doctors said the baby could not be delivered without an operation. I did not lose faith in God or your prayers. I kept saying the prayers all the time. The doctor told the nurse to get me ready for the operating room. I made up my mind to get the better of them, and I prayed harder than I ever had prayed in my life.

On the way to the operating room the pains kept getting worse. I kept saying that my babe would come without the operation. Sure enough, when the nurse was about to take me off the stretcher, something let go inside of me and my child was born right there—and painlessly. The doctors and the nurses said that in all their experience they never had seen anything like that before. I have a perfect baby girl and I am just fine. I am so happy I could shout for joy. I can never thank you enough for what you have done for me. I

hope you will enjoy reading this letter as much as I enjoyed writing it.—*Mrs. D. G., New York.*

His Truth Is a Shield

WE HAVE had wonderful results from your prayers and ours. As you probably remember, my husband was injured in a head-on collision between our car and another while both were going forty or fifty miles an hour. For a while little hope was given for his recovery. It was said that if he did recover he would not see with his right eye, might not be able to use his left leg, and might be handicapped in other ways. He was such a terrible sight at first that even the doctors were horrified.

He is up and around now. His eyes are testing almost normal. The scars have nearly disappeared. Only God could have brought him out of that mangled and torn condition. Thank you so much for all your help. I was too filled with fear to work for him alone, but just knowing that you were joining with me whenever I prayed gave me confidence such as I never had before. —*M. B., Washington.*

Father, I Thank Thee

I MUST express appreciation and thanks for the help you are giving me and my family. My husband's business is developing into a real and substantial thing that will soon enable us to live again free from debt and financial hazard and to aid our child in obtaining a higher education.—*I. H., California.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I must be a sort of jellyfish. I am always lending money to someone. When it is due and I am asked if I really need it I invariably say, "No, not badly," or something to that effect, in spite of the fact that I am always doing without things myself, even necessities, and the ones I have helped know this. All anyone needs to do is to come to me with a sob story and then, bingo, goes my shirt! The money I have lent sticks in my craw. The worst part of it is that not one of these persons means anything special to me. What is the matter with me?—*From a letter received by Silent Unity.*

Your consciousness of love is large and you have expressed love freely, as evidenced by your generosity. The expression of love is good and desirable, for it is in Truth the expression of God's love; yet if love is to be perfectly expressed it must be balanced with wisdom. Love and wisdom are the two great primal attributes of God, the two elements that when working in unison bring forth the ideal of the Christ.

Inherently your capacity for expressing wisdom is as great as your capacity for expressing love; that is, there is a divine balance between the two. Seek then to quicken and to express divine wisdom in your affairs. When called upon to make any decision, pause long enough to ask God's guidance and help. If you first use the power of prayer, you will find that it is natural and easy to do

the right thing and that it will not require a great personal effort on your part.

When we let the Christ work through us instead of following our personal consciousness, love and wisdom are balanced in divine order. We then make the right decision in every situation. Moreover it is then easy to do and say all that is necessary in a manner both loving and wise.

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Please explain this Bible text: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Many places in the Bible tell us we must love our father and our mother and one another.—*Extract from letter answered by Silent Unity.*

We sometimes need to remember that while the Bible is the word of God, it was recorded and translated by man. The language of the people among whom Jesus carried on His ministry was a dialect called Aramaic, while the Gospels were written in the Hellenistic Greek that most of the civilized world of that day could understand. The four Gospels differ with the personality and the manner of thought of the men who wrote them. For instance, the passage you quoted is found in Luke 14:26. In Matthew 10:37 we find the same conversation with the Master recorded in this manner: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Had the same passage been composed in terms of modern thought and modern speech it would not confuse you, for it would probably have read something like this: "If any man comes to Me, he must re-

nounce all the fears and doubts and prejudices of his family and his friends, even of his own experience, before he can learn all that I have to teach him."

Modern research has added much to the knowledge of ancient tongues. The translator today has access to much information not yet available when the King James and other early English editions of the Bible were being written. The purpose of this research is not to prove or disprove any particular creed or belief but to arrive at a knowledge of the word of God as revealed by the Holy Scriptures.

When any statement, ancient or modern, is contradictory of all that we know to be true concerning the law or the nature of God, then let us retain the privilege of rejecting that statement as it stands and setting it aside until such time as further information shall explain it in a manner consistent with what we are deeply convinced is Truth.

The Bible in so many places teaches plainly the law of love and we are so many times commanded to love our neighbor that it seems quite inconceivable that the same Lord and Master should command us to love and to hate the very same persons.

Peace and joy be yours, dear friend, in your study and in your daily living.

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I would like to know what Unity teaches concerning politics. I was elected committeewoman of my ward. The job proved to be a lot of hard work without many thanks, with many unkind remarks from the opposite party. I did not realize what I was letting myself in for. Should I seek release from this work or should I do it as well as I can?—*From a letter received by Silent Unity.*

The Spirit of truth within you can best counsel and lead you in the way of your highest good. As you seek God's guidance in prayer He will show you the right decision. Should you feel led to continue your work in this field, know that His love and wisdom are within you, greater than any external inharmony; that He will help you to radiate infinite wisdom and righteousness into the work you are doing.

The decision as to whether a person should participate actively in politics must be an individual one. In general however there is no reason why a Truth student should be debarred from taking part in politics. Some of the most powerful figures in world politics are reported to be in sympathy with the Truth movement.

There appears to be a need in politics for persons who live by Truth. Politics is a means by which certain purposes of government are accomplished. It is fundamentally good. For some reason however otherwise good citizens often consider politics as beneath them and are content to leave it to professional politicians who have no Truth background. The word politics has a meaning, recognized by the best dictionaries, denoting dishonest or doubtful management to secure the success of political candidates or parties; also, denoting chicanery in private affairs. Politics can use upright persons.

It is true that by ordering his thoughts the Truth student can lift his inner life above sordid outer environment. It is equally true that he can and should use his knowledge of Truth to create a better environment for those who do not know Truth. In this sense he can do much to help lift politics to its proper office: a means for bringing about better government for the people.

If you feel led to go into politics, go. God is blessing you now and will always bless you.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Let's See What Other Unity Periodicals Offer in August!

"In the Night His Song Shall Be with Me," a reprint of an article by Frank B. Whitney, brings to August *Daily Word* readers an encouraging message that will help them look beyond all negative conditions in their lives or in the world to the positive Truth, which gives peace, joy, courage, and victory. This lesson is especially helpful at the present time.

Many readers find *Daily Word's* meditations and articles a helpful supplement to *Unity* magazine.

Are you seeking happiness? And the best way to attain it? If so, you will find help in Dana Gatlin's inspiring article "The Secret of Happiness," which she has written for an August number of *Weekly Unity.* She explains how one woman who thought everything in her world was wrong and inharmonious could still gain happiness by learning and using its secret. You also will find these ideas usable in bringing lasting happiness into your own life.

Fanny was really having a good time on her vacation at her aunt and uncle's house, but she wanted so much to live up to the apparently rich and successful standard of her new friends that she invented stories about servants her family had back home and about the big car her father drove! When her brother unexpectedly joined her however, he revealed to her friends just exactly how their family did live. The way Fanny met this situation is the exciting climax of the story

"Fanny's Fantasy," which Eleanor Lockwood has written for August *Wee Wisdom*. Boys and girls will enjoy the story while learning that putting on a "false front" never pays.

In this forty-sixth-birthday number of *Wee Wisdom* you will also find a story, "A Trip on a Magic Carpet," by a young writer, Joyce McCandless, fifteen years old; the final chapter of "Jet's Cabin Home" by Bula Hahn, "Ronny's Treasure" by Myrtes-Marie Plummer, and other delightful stories and features.

In August *Progress* you will find an inspiring true story, "Divine Endowment," by Faith Moore. She tells how through various experiences she discovered that God's providing care is active today as it was in Bible times. You will be helped to a new understanding of how to add to your blessings by using and sharing the gifts God has given you.

John Barrett was sole manager and superintendent of a small-town canning factory. He felt that he was not liked by his employees. How a study of *Good Business* magazine helped him to overcome this handicap and establish a good feeling between himself and his workers is told in a true story, "Divine Bookkeeping" by Sandra La Plante, published in August *Good Business*.

"Ideas for the Asking," an interview with Otto E. Fishburn, of the research department of the Chrysler Corporation, reported by James Edwards; "His Ways Are Justice," by A. J. Peel, and other worth-while articles and stories make the August number of *Good Business* of help to business people.

"He Restoreth My Soul . . ."

Mind, body, and soul find restoration and strength in the beauty and peace of Unity Farm and in the classes at Unity Training School. The third term of the School begins July 29 and includes August 23. At this term Ernest C. Wilson will have a class in The Mystical Christ, Lowell Fillmore in Bible Interpretation, Francis J. Gable in The Great Example, Mary Elizabeth Turner in Bible History, Ida M. Palmer in Spiritual Healing, and others.

There are directed recreational activities for those who wish to balance their spiritual program with wholesome recreation. Plan now to attend this term of Unity Training School. The illustrated prospectus will be sent you upon request. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

A Letter from a Prisoner

"Tonight as I sit here in my cell I feel a deep calm, a perfect love for God, and a deep sense of gratitude for His many blessings. I feel a love for all my fellow convicts, something I have not experienced before. I try to help them in every way possible."

Because of a crime he had committed this prisoner was suffering deep remorse and mental agony when some Unity literature came into his possession. It changed his life and is helping him to help others.

Prisons all over the world receive Unity literature through Silent-70, the missionary department of Unity School, and the lives of many despairing souls are changed through Truth.

Love offerings from friends who like to help in this work make this spiritual reclamation possible.

"The Study of Truth Is Changing My Whole Outlook"

A friend in New York writes of the changes that have taken place in his life since he started studying Truth under the direction of the Correspondence School Department. He says:

"We are learning to put all our faith in God. Truly God's will for us is much better than we of ourselves can conceive. We are learning that we can live only in the now, and we have no fear for the future."

The study of Truth under the personal guidance and supervision of Unity teachers will help you to put all your faith in God and to live without fear of the future. A postal card or letter addressed to the Correspondence School Department, 917 Tracy, Kansas City, Mo., will bring you full information regarding this course. Your inquiry does not obligate you in any way.

Sharing Truth Brings Joy

A friend in Florida writes: "It is a constant delight to me to try to average a gift of one subscription a month for a Unity periodical to someone who needs help."

This friend, like others in the Help-One-A-Month Club, has discovered the joy that comes from helping friends to find the Truth way of living. Sending Unity gift subscriptions is a sure way of accomplishing this, so each member of the Help-One-A-Month Club pledges himself to send one gift subscription a month. If you should like to become a member of this club just write in and say that you wish to join, and let *Unity* magazine be your first gift subscription. Direct your letter to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand
Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield
Bakersfield—Della Shutts (LT) Unity, Southern hotel
Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way
Beverly Hills—Ruth Rae, Unity, 242½ S Beverly
Compton—May Butterworth (LT) Unity, 210 S Chester
Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)
Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews
Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea
Ione—Hazel Merriweather, Unity cen
La Canada—Loretta Hennessy (LT) Unity, 4321 Canon dr
Long Beach—Louise Newman, Unity soc, 432 Locust
Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill
Monrovia—Arthur Dudley Hall, 105 N Canyon blvd
Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison
Pasadena—Lily Stack, Unity, 699 E Walnut
Reseda—Nannie Highnote, Unity, 18636 Ingomar
Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth
Sacramento—Naomi Anderson, Unity cen, IOOF hall
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post
Santa Ana—Louise Newman, Unity soc, Commercial bldg
Santa Cruz—Mary Higgins, Society of P C, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona
Stockton—Harriet Batson, Unity, 822 N Center
Taft—Della Shutts (LT) Taft Unity, Fox hotel
Van Nuys—Mary Hider, Unity, Platt bldg
Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg
Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA
Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9
Jacksonville—Henrietta Miscally, Unity, 725 Hogan
Lakeland—Ida Decker (LT) Unity, New Florida hotel
Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2
Orlando—Carolyn Parsons, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5 ave S
Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel
Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel C. Powell, Unity, Century bldg

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

Muncie—Frederick E. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Unity cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Eloia Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, IOOF temple

MASSACHUSETTS

Boston—Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, 3540 Paseo (mailing add)

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity cl, 229 2 ave E

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity cen, 136-31 Roosevelt
New York—Georgiana Tree West, Laura Hyer, Marion Rodgers (LT) Unity, (entrance) 1 W 47; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson, 143 E 39 (mailing add)
Rochester—Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6 st NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia
Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, Hamilton hotel
Milwaukee—Elmer Gifford (LT) Unity cen, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Regina—Regina Truth cen (Unity), 404 Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of PC, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

How to Get into a "Miracle Consciousness"

Do the things you desire seem beyond your reach?

Do you believe it impossible to demonstrate health?

Does it seem that you cannot achieve success and prosperity?

If you feel you cannot gain the things you desire you need to get into what Eleanor Hunter calls "a miracle consciousness," where you feel

that all good things are possible to you. Her article by that title will appear in September *Unity*. In it you will find definite ways of enlarging your consciousness and helping you become so aware of God's goodness that miracles can happen in your life. This September issue of *Unity* is a good one with which to start a friend's subscription. *Unity* is $1 a year.

When Friends Ask about Unity

Do your friends frequently ask you about Unity and you are at a loss for an answer to their questions? The little booklet *The Unity Viewpoint* explains the Unity work, and it will help you answer your friends' questions. Many students keep a supply of these booklets on hand to give to their friends when they inquire about Unity.

How to Find Health and How to Keep It

No disease is incurable, for "with God all things are possible." But you may want to know more about spiritual methods, how they bring about healing, and what specific prayers to use.

The book *Divine Remedies* explains why the race is subject to disease and shows step by step how to overcome it. It also brings you special affirmations for healing more than a hundred different kinds of illness. It is a real handbook on health.

Truth to Children for 46 Years

Myrtle Fillmore taught her own children Truth, and she saw how important it was for boys and girls to learn Truth principles while young. She

wanted children all over the world to have the same help that her own boys had, so forty-six years ago this month she started a Truth magazine for children.

Wee Wisdom has grown in size since that first issue, but the purpose behind the publication is the same today as it was when Myrtle Fillmore edited the magazine: to teach children Truth. In *Wee Wisdom* boys and girls find help in making adjustments in their life, just as *Unity* magazine helps its adult readers live a happier, more successful life. In fact *Wee Wisdom* is just as dear to the hearts of its little readers as *Unity* is to the many friends who write that they can't do without it.

Give some boys and girls a Truth start in life by sending them a subscription for *Wee Wisdom* beginning with the August issue. The children love it because it is filled with stories, games, puzzles. It is $1 for the twelve issues.

God Is Constant

In a world of shifting standards we look eagerly for some constant value. Imelda Octavia Shanklin in her book *Selected Studies* devotes a whole chapter, "God's Constancy," to this subject, and her beautifully worded explanation helps the student to see past changes to the constancy of God.

Twelve chapters besides question helps, an index, and two special prayers comprise this illumining book.

"The Lessons of Life"

In his book *Have We Lived Before?* Ernest C. Wilson tells us that "our life is like a term in school . . .

The lesson each is learning measures his experience rather than his capacity."

If you have puzzled over some of life's problems, wondered why certain experiences come to you, this book will explain many of these things. Interesting illustrations and observations are given as evidence supporting this belief.

Definite, practical ways to make your life happier through acceptance of the belief in reincarnation are given.

Companion Books

The Twelve Powers of Man by Charles Fillmore reveals the inner teaching of the Bible concerning man's spiritual unfoldment. *Christ Enthroned in Man,* by Cora Fillmore, gives special exercises to be used with Mr. Fillmore's book in developing man's twelve powers. For advanced students.

When you send gift subscriptions and wish us to notify you instead of your friends when the subscriptions expire, please tell us so when you order and we shall be glad to notify you at the time of expiration.

"Rainy Day" or "Opportunity Fund"?

In his book *Prosperity* Charles Fillmore points out that it is well to accumulate money if you keep a "definite and definitely constructive

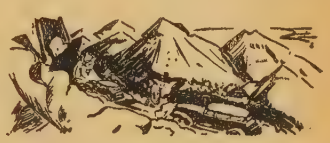
purpose" in mind. He says money saved for "rainy days" is always used for just that.

How to save for an "opportunity fund" and to make the best use of the supply you have so that it will increase and multiply is explained in the 11th lesson in *Prosperity.*

Daily Word *Helps on a Vacation*

A friend writes of the way *Daily Word* helped her while on a vacation. She says:

"Coming over the Emigration Pass from Nevada



to California for my vacation, I was overtaken by a terrific blizzard and became stalled in the snow with a great many other cars. Everyone was milling around outside, trying to decide what to do, but I just sat in my car and read my *Daily Word* lesson. Help seemed very remote, but I had not been reading for ten minutes when a pleasant young man came to my car and asked me if I should like to be towed over the pass. He had brought his wrecking car up thinking someone might like help. He towed me almost fifteen miles for a very small fee. I blessed him and the power that had taken such good care of a woman driving alone."

Many friends find *Daily Word* especially helpful when going on a vacation trip. It is small enough to be tucked into your pocket or pocketbook and handy when needed.

Questions Sometimes Asked

Does God punish man?
Does God send suffering to any person?
Does God promise and then withhold?

You will find the answers to these and other questions in "You Are What You Think," a chapter in Imelda Octavia Shanklin's book *What Are You?* This book will help you to understand yourself and your relation to God. It will show you that you have power to make of your life what you will. There are nine chapters in this book, each bringing an inspired message.

How the Unity Movement Started

Have you wondered how the Unity work started? How it has grown from its small beginning until its message

reaches to the far corners of the world?

These and many other questions about the Unity work and its teachings are answered in the book *Unity's Fifty Golden Years.* This record of the faith of two people that has blessed and helped millions will bless you.

A War Mother Writes from Scotland

"I get such help from reading *The Letters of Myrtle Fillmore.* I go over and over them. As a mother whose eldest son and son-

in-law took their commissions in our navy for the duration of the war, whose second son registered last week, and whose third son is coming on for twenty, you'll understand how much I need and appreciate positive inspiration, courage, and direction."

Many people today are finding help from Myrtle Fillmore's letters. This is the only book that consists entirely of her writings.

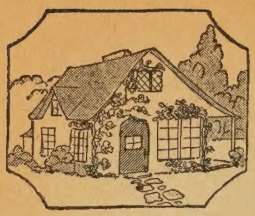
Many people like to subscribe for Unity periodicals for a longer term—three to five years—so that their magazines may come to them uninterruptedly. This is appreciated by Unity School as well as by the subscriber as it saves the expense of reentering subscriptions, giving more time for spiritual work.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth $1.00
	Directions for Beginners	*Spanish*, $.10; *German, English* .25
	*God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*Italian, French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian, French*, $.75; *German, Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	*New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	*Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	*How to Use Faith in Wartime	(12 for $1) .10
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	*Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The	cloth 1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*English* or *Dutch* .10
	Holy Bread	.10
	Joy Cometh	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	*Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.



How to Bring Prosperity into Your Home

GOD has provided plenty for every home in the world, and it is only fear and negative thinking that keeps tables bare, houses cheerless, families in want. Love is the cure for fear and the divine magnet that draws every good thing unto itself.

The Prosperity Bank drill will help you to fill your mind and heart with love, to think plenty, to talk plenty, and to give thanks for plenty until your home is filled to overflowing with all the things you and your loved ones need to make you happy.

If your home is lacking in the comforts and blessings of life, why not send for a Prosperity Bank now and use the drill to establish prosperity within its walls? Silent Unity will pray with you for success and prosperity to be manifested for you. Since sharing hastens your demonstration you may use the coins that you have blessed to send UNITY magazine to your friends. You may send one, two, or three subscriptions including your own renewal if you wish.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for prosperity and success. I will use the drill while I save $3 for three yearly subscriptions for *Unity* magazine. These subscriptions to begin at once.

1. Name .....
   Street .....
   City ..... State .....

2. Name .....
   Street .....
   City ..... State .....

3. Name .....
   Street .....
   City ..... State .....

Sender's Name .....
Street .....
City ..... State .....

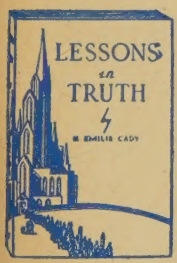
U-8-40

"Lessons in Truth" Week

Brings added blessings to Unity students all over the world

ONCE each year Unity workers and students set aside a week for intensive united study of Unity's fundamental textbook *Lessons in Truth*. They find that this study or review increases their understanding so that new blessings pour out upon them.

SEPTEMBER	
Mon.	9
Tues.	10
Wed.	11
Thur.	12
Fri.	13
Sat.	14
Sun.	15



This Year September 9 to 15 Will Be "Lessons in Truth" Week.

The week of September 9 to 15 has been set aside for this world-wide Unity event this year, and you are invited to join. If you have observed "Lessons in Truth" Week in previous years you know what rich blessings it will bring you. If you are a new student you will find this spiritual experience of great benefit to you.

Have Your Copy of Lessons in Truth *Ready*

Now is the time to get out your copy of *Lessons in Truth*. If you do not have a copy, be sure to stop in at the nearest Unity center, or send to Unity School for your copy. You will want your book in plenty of time to start with the group on September 9.

Lessons in Truth is $1 in cloth; $2 in flexible binding.

A Study Guide Will Be Sent You Free

The booklet *Getting the Most Out of Lessons in Truth in One Week* will be sent free with each copy of *Lessons in Truth*. This guide will outline the daily study for you and help you get the ultimate good from it.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MISSOURI

Prayer of Gladness

Edith Schlosser

Lord, let me never fail to see
The beauty of a winter tree
    Against a twilight sky;
To watch the moon grow night by night
From crescent birth to fullness bright,
    And hear the night winds sigh;

To sense the beauty of the rose,
And hear the hidden song that flows
    Where leaps the waterfall;
To watch the rise and fall of day,
And even heed when sparrows say
    Their soft goodnight to all.

And teach me, Lord, to understand
That it was by Thy loving hand
    This goodness was bestowed;
To feel Thy presence, hear Thee talk,
And know eternally I walk
    Thy safe and chosen road.